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China and India Compared.

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THE Chinese missionary who visits that other great mission field, India, enjoys a wonderful privilege. He will indeed find no trace of that religion with which he is familiar in China, viz., Buddhism, save in the public museums, where the present rulers of the country have gathered together a few monumental remains of what was once the religion of high and low in India. But his visit cannot fail to be interesting nevertheless, more especially if he be himself a subject of the British empire. Some things will irresistibly remind him of the land of his adoption, while others will be strange and provocative of further enquiry. It was my good fortune to spend a month in India in 1898.

The first striking fact is the vast variety of races and languages to be found within its bounds. If you wish to see all these at one view, go to the Imperial Institute in Calcutta, and there you will find life-sized representations of about a hundred different tribes. In one of the popular manuals of the Christian Vernacular Society one hundred and fifty-seven native states are described, and there are said to be over two hundred, not counting those entirely under British rule. This exceeds the one hundred and twenty-seven provinces of King Ahasuerus, and means a babel of spoken languages. The University of Calcutta names twenty different languages, for which it sets papers at its matriculation. When Queen Victoria was proclaimed Empress of India, the decree ran in more languages than the decrees of King Nebuchadnezzar, for there are one hundred and forty-two non-Aryan tongues and seven chief Aryan vernaculars.

In China, on the other hand, we see a homogeneous race, substantially the same in dress, laws, customs, and civilization. Even as to her language, mandarin is the prevailing speech in sixteen

out of the eighteen provinces, while one written language suffices for the educated everywhere. A further contrast appears in the aborigines. In India, such aboriginal races as the Santals and the Bheels, among whom flourishing missions exist, are in no wise inferior in ability to the dominant races, while the aborigines of China, so far as known, are a feeble folk, vastly inferior to the conquering Chinese.

These differences of race and speech must complicate the work of evangelization in India. The Indian missionary must long for the gift of tongues, even more ardently than ever did Chinese missionary, and with more reason; for in the vast fields still possible in India, without overlapping, there are sure to be several spoken languages.

But when we consider the numbers of the inhabitants, we strike a fact with which we are only too familiar in China. According to the census of 1891 the total population of India, including Burmah, was 289,187,316. The forces at work there, too, favor an increase. The altruistic British government is lessening the keenness of the struggle for existence, and annually rescues millions who would otherwise go under, *e.g.*, children, widows, lepers, plague-smitten, famine-stricken, and incapables generally. And these do not include the tens of thousands of able-bodied who used to die in the internecine wars of the "good old times." In China, on the other hand, wars, floods, famines, and pestilence are operating still to keep down overcrowding, and the destructive forces have been reinforced in this century by a terrible ally (opium).

As to the density of population, certainly the Ganges valley is as densely populated as any other part of the world. The general average of India is 279 to the square mile. With this we may compare France, 186; England and Wales, 498; and Belgium with its 540 to the square mile, the highest average in Europe. In comparing these figures, however, we should remember that India has no great manufacturing centres, and is almost entirely a rural country. In Bengal it is said that 24 millions live on half an acre a-piece, or 1280 to the square mile. On the other hand, there are vast tracts in other parts which still await the cultivator, or which are overgrown with jungle, the home of the tiger and the python. The immobile Hindoo will not leave his ancestral acres. When a mission desires to establish a Christian farming community, the government appears to have little difficulty in presenting them with a good piece of land, just as is done in the Colonies. The people are indeed collected in villages as in China, but there are not so many villages visible at one time as on the plains of China. The population of China is more evenly dense than in India, so dense in fact that

the sporting Anglo-Indian could find nothing to kill some fine morning, if he were governing a province in China. The big game which used to abound in the forests of China have disappeared along with the forests which harbored them. The people dispossessed them of the soil.

The vast mass of the villagers are engaged in agricultural pursuits. In fact India has no great cities, for the great Presidency capitals are due to foreign influence. No doubt the divisive nature of caste has operated to prevent large aggregations of humanity, but the commercial instincts which produce large cities in China as in Western lands are the property of only a few races in India, such as the Parsees. The average villager's house seemed less strongly built than the Chinese, but the climate there does not require so much protection from the cold, though the rainy season brings many of their dwellings to the ground. Their furniture is even more simple than the Chinese villager's, and the absence of chairs or benches marks a lower idea of comfort and cleanliness than in China, for mud floors, "leeted" with a solution of cow manure, are preferred to any other kind. Fences are dispensed with as in China, but all the cattle of one village are herded together by a particular caste. Nowwithstanding a century of British influence the farmer still follows the same rude plough as the antediluvians. This is due to a spirit of conservatism profounder than that of China, for it is reinforced by caste which would forbid the farmer touching any implement made by unclean infidel hands. A striking case in point is the kitchens of the foreigners in India. Across their threshold no foreign cook-stove has yet been allowed to pass by the tyrant who is the presiding genius. The mistress of the house must be content to have the cooking done on a range as rude as men used in the Stone Age.

As to their food, excessive reverence for life makes them a vegetarian nation. The Chinese are such only because they cannot afford to eat pork three times a day, though a time of drought will drive them to make a temporary concession to Buddhism by an ostentatious fast. Wheat, rice, and millet are the staple food-grains, but unlike the Chinese the Hindoos are very fond of milk and butter in various forms. A sea of glass in heaven does not appeal to his imagination, but to the Hindoo it would not be heaven without oceans of clarified butter. When we see him eating with his fingers we immediately rate him lower than the Chinese with their chopsticks, though the Hindoo's brightly polished dish, which indeed he always carries about with him, is more inviting than the dubious earthenware of the Chinese. The Hindoo is not at all particular about the color of the water he drinks, and drinks it cold; he would

be better to follow the example of his Chinese brother and boil it first. Tea is grown for foreign consumption.

With truly Oriental freedom, children of both sexes run about "with nothing on but themselves!" But it is not only coolies who go about with bare legs in India. The dhoty of the gentleman leaves a considerable part of his legs exposed. A recent traveller was so impressed with this fact that he affirms that the human leg is the most patent fact in India. Similarly stockings are conspicuous by their absence. The bare-footed are a mighty host. There does not appear to be a fair distribution of covering, for the head seems to be weighed down by the voluminous folds of the turban. On the whole, their dress, though more picturesque in form and color than the Chinese, is not so decent. In personal cleanliness the Indian is far in advance of the Chinese; that is one good thing his religion has done for him. He is constantly bathing, rinsing his mouth, and cleaning his teeth with a bit of stick. At Penang the Chinese wash themselves twice a day, under the beneficial impression that otherwise they will not be able to stand the climate (水土)!

Caste is a social and religious institution peculiar to India. The Book of History indeed speaks of four great divisions of the people, and there are four great divisions of caste in India; but the resemblance is but superficial. For the Chinese 士農工商* are no more caste divisions than any similar enumeration in Western lands. Besides, the four main divisions have been subdivided into hundreds of distinct castes, among whom the barriers of caste are in full force. Thus, intermarrying, eating, drinking, and even touching, is defilement, only to be atoned for by drinking *nirang* or something equally filthy. Moreover, in India the priestly class is placed at the top of the scale, soldiers are honored with a second place, but the crafts are put at the bottom. The result is that there is a great gulf fixed between man and man, and it is impossible to rise in the scale of being. With such shackles as these how impossible for a nation to flourish or become a united people!

One hot night I leaned out of the railway carriage, and to my delight saw a water-carrier giving drink to the thirsty passengers, who held out their brass dishes to receive it. I beckoned to him to come, and signified by the universal language that as I had no vessel I should have no objection to borrowing his. By his looks I saw that *he* had objections, and I thus received my first lessons in the exclusiveness of caste! A friend afterwards pointed out that caste was that time my benefactor, for the water would probably have been the death of me. In the trains the tobacco pipes were passed around, but each smoker, in order to escape defilement, made a

* Scholars, farmers, artisans, merchants.

mouth-piece with his hands. Contrast with this the Chinese community of pipes and tobacco. At Benares the pangs of hunger drove me to buy a native cake, but, one bite proving sufficient, I innocently offered the balance to my native friend. He promptly suggested that I should throw it out of the gharry-window. My Chinese friends would certainly have acted differently. At the R. R. stations Mellin's Food is advertised with an addition suited to Indian fears, "UNTOUCHED BY HAND." At a college scial the old Brahmin who sold us the sweetmeats, dropped them into our hands as gingerly as if we were cobras. Sir Debendra Tagore, in whose palatial residence, built on the model of Windsor Castle, a reception was tendered to Dr. Barrows on his arrival in Calcutta, is an outcaste Brahmin. His family long ago were outcasted, because they involuntarily smelt forbidden food, and smelling was adjudged to be half eating. With a view to regaining his caste he offered a certain Rajah a hundred thousand rupees if he would only honor him with a visit of a few minutes, which was refused. But perhaps the most annoying result of caste to the enquiring traveller is the prohibition to enter their temples. In the birthplace of Krishna I read the following inscription in Baboo English: "Prevention by religion for Mahommedans and Christians to go further step." The English government has cause to remember caste since the mutiny, but though they go very warily, their railways and waterworks cannot be altogether arranged to suit the ideals of caste, though the hydrants in some cities have four spouts. Civilization will do something to weaken caste, but Christianity is the only effective solvent.

The religion of the Hindoos impresses one as below that of the Chinese. The earnestness of it, which leads to the severest ascetical practises, such as hook-swinging, cannot be paralleled in China. But licentiousness in rites, and in their sacred writings, is a painful but fully proven fact. The sacred books of the East are carefully expurgated when they appear in an English dress, but the Chinese classics do not need expurgation. In one of the statues against obscene literature Hindoo religious works are expressly exempted. Kali is one of the most popular goddesses. At the time of my visit the railway stations were placarded with advertisements of cheap rates during the Durga Poojah Holidays, when the worship of Kali is carried on with special zeal. Her very image is repulsive. She is represented as black and naked, with four hands, portruding tongue, and a necklace of human skulls, while beneath her is her husband's body, on which she dances gleefully. If we are to believe a heathen pundit who has written on the subject, these are only external features, the real meaning being so filthy that it could not be explained in print. The gods, such as Krishna, are just as immoral as the gods of Homer.

The favorite image of Krishna represents him in the act of stealing butter, and in a Rajah's palace a picture shows his erotic gambols with the Gopi of Brindaban. Then again, making all due allowance for the sensuous East, the worship of the *lingam* and *yoni* is morally indefensible, except on the utopian ground that to the pure all things are pure. The Chinese hundred-handed Goddess of Mercy is a great contrast to Hali, and the Chinese *yin* and *yang* are the mere abstractions of philosophers with an unobjectionable symbol. The Hindoo reformed sects, called Somaj, doubtless object to these phases of the popular religion, and there are not wanting others of the same mind. Thus the pundit above referred to says: I have tried my best throughout to avoid irreverence and offensive expressions, and the reader will, I hope, admit that even with regard to the worst of the abomination-worshipping sects I have nowhere been harsher than the nature of the case absolutely required. But nothing can, in my opinion, be more sinful than to speak respectfully of persons who are enemies of mankind, and to whitewash rotten institutions with esoteric explanations and fine phrases.

The marked differences between Chinese and Indians as a people are well seen in their religions. The Hindoo is fond of argument and metaphysics; he is a very religious being, practising more elaborate rites than ever Jewish laws required. He bathes, recites mantras, paints his forehead with caste marks, sometimes becomes a fakeer, and is always a fanatic. The Chinese, on the other hand, is stolid and materialistic, without the most rudimentary idea of logic, simple and perfunctory in his religious observances, his commercial instincts coloring his religious views. The Hindoo worships the cow; the Chinese works her. The Hindoo worships his rivers; the Chinese makes his the channels of commerce and irrigators of his fields. The Hindoo widow longs for suttee; the Chinese widow is supremely virtuous if she remain unmarried.

Mission work there encounters some of the same difficulties as in China. Thus there is the same gulf of race, and living there "like a native," is even more impossible than in China. The difficulty of proper mastery of the language, is also very great, especially if the missionary is at once set to work in English. There is the same unyielding mass of Mahommedans, and the ignorance of the masses is still appalling; only twenty per cent of the people obtaining an education. City people are very difficult to reach as in China. Caste offers a peculiar barrier, producing a solidarity unattainable even in China. Even after a man becomes a Christian, it operates to nullify his influence on his native village, for it generally forces him to remove to where there is already light, leaving his native region in as gross darkness as ever. The Chinese will cut off from

certain privileges, but the Hindoo will kill rather than be disgraced by a religious defection in the family. The protection of the missionary's house is often sought, and hence they are dragged into the courts on charges of kidnapping, by enraged relatives. This formidable hindrance to Christianity is counteracted when whole castes come over to the Christian ranks. Thus if all the sweeper caste become Christian, caste itself forbids others doing their work, and therefore even Christian sweepers cannot be ostracised by the heathen. Notwithstanding all the obvious objections to mass movements, they are a hopeful feature of mission work in India.

The educational work in India is much more prominent than in China, for the circumstances are very different. This is touching the higher classes in a way so far impossible in China, unless we have now arrived at such a time. There are naturally more educated men in the Indian church than in China; but the vexed question of the educational policy in India, can hardly even yet be said to be settled after fifty years of experience.

Ordination Charge.

*Delivered on the occasion of the Ordination of Rev. J. Hedley in
old Union Church, Tientsin, November 15th, 1898.*

BY REV. G. T. CANDLIN.

Presentation.

BEFORE commencing the charge Mr. Candlin presented to Mr. Hedley, in accordance with custom, a copy of the Scriptures, accompanying the gift with the following words:—

DEAR BRO. HEDLEY: As a gift from the conference of our beloved connexion I present to you this copy of the Holy Scriptures. Given in so many forms, in so many varying languages, on so many millions of occasions as these sacred pages have been, we seek by the presentation to bring anew to your mind their exceeding preciousness. Divine gift of gifts, bestowed by heaven on man, than which we know but one greater, the Saviour Christ of whom it testifies, may this hallowed volume, as it is the charter of our faith, be the guide of your life, your stay and strength through all toil and trial. May you con its pages with studious love, delight to expound its bounteous teachings, tell to all who will hear its great message of salvation, fortify yourself and others with its "exceeding great and precious promises;" find for yourself and preach to all eternal life through the eternal Word.

The Charge.

"Unto me, who am less than the least of all saints, is this grace given, that I should preach among the gentiles the unsearchable riches of Christ." Ephes. iii. 8.

MY DEAR BROTHER: At the annual conference of our beloved church, the Methodist New Connexion, held in Nottingham during the month of June, of this year of our Lord 1898, you were received into full connexion as a minister of the Gospel of Jesus Christ, and in accordance with the rules and usage of our church, you have to-day been ordained, at the express will of the conference, as a Christian minister. The validity of your commission rests in the calling of the Holy Ghost and the approval of the people of God amongst whom you have already laboured with acceptance. These are "holy orders." In all Christendom we know none higher or more valid; we joyfully recognize the equal validity, where these conditions are fulfilled, of the ordinations which take place under any of the forms in use in the universal church, and we do not allow the dignity of your office to be for one instant impeached or in the slightest degree disparaged by the exclusive and presumptuous claims which ecclesiastical pride may set up.

We may not compare ourselves, either in place or in hallowed gifts, with that great example whose words we have chosen for instruction and encouragement, that mighty catholic-hearted missionary of the newly-born Christian Church, whose proud preëminence it was to be "the apostle of the gentiles." But we may reverently say that equally simple, and equally sacred in their simplicity, were the orders which his zeal, his labours, his passionate love of Christ, have adorned and made illustrious for all time.

Without any words of mine, you will see at once that in the words before us we have an exquisite expression of what is both the highest and the fittest example of the missionary calling which the pages of the New Testament afford. And it will be well, both for you and for myself, if during the time I have to address you we can catch, fresh from the apostle's own lips, a clear sense of the exalted estimate which he took of his work, and of the beautiful spirit in which he accepted it. If, as the result, we can in any measure share in his high exultation, and in his extreme self-abasement, the demands of the present occasion will be fully met.

Pause a while upon the close correspondence between the circumstances of the apostle's calling and your own. "That I should preach among the gentiles." We know, not simply by comparing these words with his utterances elsewhere, but also from the whole drift of St. Paul's life and writings, that he took special pride in his peculiar title, "the apostle of the gentiles." To his contemporaries,

yet lingering fondly round the newly-burst shell of Judaism, it probably seemed a very daring application of the term, apostle, to associate it with the gentiles. Yet, whether self-assumed, or bestowed by others, he wore it with dainty joy. "Inasmuch as I am the apostle of the gentiles I magnify mine office." Should there be twelve apostles at Jerusalem and all the world have none? Nay, the uncounted, unhonoured gentiles should, at least, have one! Let others talk of doing good at home; he, for his part, would go abroad. Let others pass timidly and reluctantly beyond the bounds of exclusiveness, and as though with a sense of having compromised themselves, hasten back through their little door in "the middle wall of partition." It should be his to raze that partition to the ground. Let others be concerned for orthodoxy; he would assert the Catholicity of the faith. To the gentiles, unspeakably poor in all spiritual things, he would carry "the unsearchable riches of Christ." We might venture to call him the first foreign missionary. He alone, unless we except the author of the Epistle to the Hebrews (which we cannot think he wrote), had fully grasped the world-embracing scope of the great commission. He alone on this matter had the mind of Christ, and carried to their true issue the prophetic words of the Divine Master, "Ye shall be witnesses unto me, both in Jerusalem and in all Judea, and in Samaria and to the uttermost part of the earth." Jerusalem, Judea, Samaria; to these must be added Antioch, Ephesus, Philippi, Corinth, Rome—the world. It was the battle of his life. His epistles ring with it. That Christ should include and supersede, alike, Moses and all other leaders of all other faiths, that the "good news" should travel round every inch of the earth's circumference, that Jew and gentile, bond and free, circumcized and uncircumcized, should inherit alike the undistinguishing grace of redemption, that there should be absolutely no monopoly of "the unsearchable riches," that they were given for spending and not for hoarding, Christ for all the world and all the world for Christ,—for this great end his zeal burnt with the passion of a warrior, with the devotion of a saint, and he had his reward. The Acts of the Apostles were mainly his acts. He built up the churches which stemmed the reactionary tide of Judaism; he moulded to universal aims the fellowship of the early church. We almost tremble for the fate of Christ's own kingdom, if Christ Himself had not called forth this dominant spirit to lead the church vacillating as it was on the mere threshold of missionary enterprise, to lead it bravely and unfalteringly to world-wide conquest.

As missionaries to China let us rest in this grand example and take strong assurance from it that, if we have not mistaken our calling, there can be no mistake about the calling itself. Far

beneath him in the endowments of grace, or in the gifts of intellect, and far behind him in zeal, in energy, in realizing faith and fortitude as we are ; yet we follow in his steps. Was he mistaken ? Then so may we be. Even if so, his mistake has been a divinely fortunate thing for our Western lands, has had much to do with their present power and enlightenment and leadership of the world. Haply we may err with as blessed results. For, strange as it may seem, if you have not already been told, you soon will be, that the very idea of Christianizing China and the Far East, is a very foolish and fanatical dream ; a waste of time, because it must be unsuccessful ; a hypocritical proceeding, because you know yourself it must be ; a deplorable calamity, if, contrary to all possibility, we could imagine it to succeed. This you will hear, not so frequently from the arrogant lips of the dominant classes among the Chinese, who fear the loss of their own power more than they trust the strength of their own faith. This is not to be wondered at, but it is to be wondered at that you will hear it far more frequently from the lips of the thoughtful and cultured among your own countrymen, men who come from Christian lands, and are, at least nominally, Christian. You will be told that it is very wrong to interfere with the religious beliefs, or seek to change the customs of this people, that there is nothing less welcome in China, and nothing more pernicious, than opium, except Christianity ; that the religions of the Chinese suit them very well, and are all they want, that Christianity is well enough for Christendom, but that heathenism is better for heathendom.

Let us be content to reply to such that all this may be very, very true, but that, if so, we are making precisely the same mistake as the Apostle Paul made, and as it had such gracious results in his case, so we will trust it may have in ours. The mistake which gave the sublime initiative to the conversion of the Roman empire, and set rolling forces which purified Europe through the chivalry of Christian knighthood, carried to our own Britain the influences which have reclaimed us from painted savages, dancing round innumerable stonehenges, and sent us to lead the van of civilization in the world, may bear to be repeated.

For surely, here in Far Cathay, whether we consider its geographical distance from Christendom, or its blind superstition, or the sad atrophy of the purer faiths of early days, or its social degradation, or its political corruption, feebleness and cruelty, or the abyss of ruin over which the throne now totters, or, more sure index of its desperate condition than all these, its persistent opposition to the light of Christ, and to all light, we have reached "the uttermost part of the earth," are amongst the gentiles of the gentiles, the largest section of the world's population, most in need of, and therefore most

entitled to "the unsearchable riches of Christ." And if we have entered into the apostle's thought at all we shall hold the more dearly the honour done us in "putting us into this ministry" and say with the same surprize and wonder, "Unto me . . . Is this grace given."

Let us not pass by the spirit in which the apostle accepted his calling. Was ever humility expressed more happily than in that felicitous term—"less than the least?" We may be sure that the humility was sincere. We must not let the term mislead us. On the very face of it, it would seem as though the apostle were comparing himself with others. Yet this was not really so. It is an accident arising from the imperfection of language that it appears so. St. Paul never gave in to others. When he consciously compares himself with others, he habitually asserts the insignificance of the individual all round. "Who is Paul? Who is Cephas? Who is Apollos?" We have not caught the meaning of his words at all if we do not see clearly that the contrast is not between self and others, but between the work and self. It is not before others, but before his task, that he is humbled. Self is lost in loyalty to his Lord and his Lord's commission. This is what vibrates all through the text and governs entirely the meaning of this single term. To preach "the unsearchable riches of Christ!" To preach them to the gentile world! What a charge! An archangel would not be worthy! Yet *I* am called! "Unto me . . . Is this grace given." That is the true contrast. It is the language, not of a naturally humble, but of a divinely humbled man. For do but change back again the first letter of his name and at once it flashes upon us that he was anything but lowly. Saul, haughty Saul, Pharisee of Pharisees, the fiercely, overweeningly arrogant, the man who had held his head high in the Sanhedrim and steeped his feet in the blood of the saints. And this is he! The Paul of miraculous conversion, "less than the least of all saints." Humbled so beneath the cross. If anything were needed to convince us how real, how profound, his change of heart was, surely these words would suffice. He had seen the vision of the face of Jesus, and it passed through his spirit as refining fire. We are too apt, at least I find myself so, to think of this great mind after his conversion as very much the same man, except that the whole purpose of his life was changed. But this is far too rough and ready an estimate. In Paul, indeed, there *was* a singular preservation of the personal characteristics which distinguished Saul. We have the same strength of will, the same unrestrained ardour, the same war-like energy, the same grandeur of pride even. But by a change still more singular, and which defies analysis, all these were different, and to use his own phrase, he was a new man

in Christ Jesus. The dross was transmuted into gold. He is a crowning instance of the soul-searching grace of a Saviour's love. All was there; yet nothing was the same. The will was attuned to obedience, the ardour directed to a holy purpose; now it was love, not hate, which fired the warrior's heart and nerved his arm; the pride still gloried, but gloried only in the cross. The harp of his life, a harp of many chords, had been taken up by an omnipotent hand. Undying love

"Smote on all its chords with might,
Smote the chord of self, which, trembling, passed in music out of sight."

Christ had come, and self was gone; there was the whole secret of his sainthood. Thus endowed was he, not with "apostolical succession," but with apostolical preëminence, in precise accordance with his Master's own law, "He that will be greatest among you let him be least." Here indeed was "a spirit finely touched, and to fine issues."

It is for you, and for all of us, not only in such high moments as the present, but through every hour of life's working day, so long as we are permitted to engage in this great ministry, to find by the same way the same proud humility. We cannot think too poorly of ourselves, we cannot think too highly of our work. You will meet too much that is inimical; shall I venture to say there is likely to be more to lessen your pride in your work, and more to call back pride in self, on the mission field than in the ministry of a Christian land? And if I reinforce and emphasize the supreme importance of cherishing such a spirit of lowliness as that displayed so signally by our great prototype, it is, my brother, with a most contrite sense of how lamentably I have myself failed during twenty years of missionary work to enter into it. Remember, let me say to you, that this humility of spirit is of all things the most indispensable to your preparation. "For we wrestle not against flesh and blood, but against principalities, against powers, against the rulers of the darkness of this world, against *spiritual* wickedness in high places;" and though you have on the whole Gospel armour—truth, the girdle; righteousness, the breastplate; peace, the shoes; faith, the shield; salvation, the helmet; and the Word your sword; yet this alone it is which will keep you—"praying always with all prayer and supplication in the spirit and watching thereunto with all perseverance."

It is a great thing to feel our fitness for our business; that is what Saul felt. It is a greater, an infinitely greater thing, to feel our unfitness. That is what Paul felt. Feeling fit rendered him successful, *in a bad way*; he did his work but too well. Feeling fit, we shall mayhap succeed, but with false success. Feeling unfit, right inward to the very core of sincerity, so only may we hope for God's

success. For if you will but think of it as a case of the adaptation of means to ends, a sense of fitness does but set us upon using those powers we have, taking from our own lean store, which will but too soon be exhausted. But a sense of unfitness will immediately drive us to seek the far greater endowments in which we are lacking, and so shall we be kept for ever drawing on the never-failing reserves of Christ. How can we possibly give to others "the unsearchable riches of Christ" while our thought is spent in counting over our own little hoard. The moment you lose consciousness of deficiency, you will cease to learn; the moment you cease to learn, you will have reached the limit of your power to teach.

Remember, again let me say to you, that this very spirit of self-abasement is the surer half of your call. With what emphasis has it been asserted that the preacher must be divinely called! Yet how vainly, on occasions like the present, do we attempt to say, with scientific precision, in what the call consists! Divine calling, not to the Christian ministry alone, but to all true work, is an indubitable truth. Yet where is the infallible criterion by which we can distinguish the truly called from the pretender, or even by which the called himself may silence the last whisper of misgiving. There is no infallible test; while man is fallible, there can be none. The moment we approach to state it, it eludes our grasp. The assured conviction of faith, is all we can attain to. And this consists of just two things—the conviction that you must, and the feeling that you cannot. The former *may be* the voice of God in the soul; it may be the whisper of vanity, the base suggestion of self-interest, the echo of others' flattery. The latter is its test, never absent where the call is holy. "Send, O Lord, by whom thou wilt send," "Here am I, for *thou didst* call me," "Woe is me, for I am undone, because I am a man of unclean lips," "Depart from me, for I am a sinful man, O Lord," "Lord, what wilt thou have me to do?"—all have the same meaning. The whole wilderness might be burning. There is no call in it while we think only what a gay bonfire it is. But when in self-forgetful awe we take our shoes from off our feet, the fire in the single bush is holy, and the ground around us hallowed to our tread. The proof of our calling lies in these two things set before us most forcibly by this same apostle. "Necessity is laid upon me, yea, woe is me if I preach not the Gospel." Such the call. "Who is sufficient for these things?" Such the soul's own test of its divine origin. So long as you truly feel thus, and only so long, is your call beyond controversy and founded in the will of God.

What shall I say now of the work itself, the very contemplation of which so humbles, before which the spirit of the proudest stoops, and is melted to lowly loyalty and love? To "preach the unsearch-

able riches of Christ." What does that mean? How the ideal mocks our loftiest dreams? Look you, as this world's work goes, the hard thing is to do it, but every empty-pated onlooker thinks he can tell you how to. Yet before this subject the ever-ready tongue of advice itself falters, conscious that it can but disgrace the theme. Yet now, alas! "Woe is *me*." "Necessity is laid upon me."

Considering the nature of the occasion, you will not, I am sure, expect from me any speech or counsel on these general topics—the adequate presentation of Christian truth—and the means by which preaching may be made effective. I will ask you to recall all that is best and highest in what you have heard on these subjects, and mentally insert it in the wide hiatus which I make here. I will ask you, then, to recollect that in their unfathomed depths, and in their world-embracing, time-exhausting scope, the riches of Christ are "unsearchable;" so that what is beyond telling can never all be told, and that which "passeth knowledge" can never be fully known; and that on the threshold of every new age, He, "who is, and was, and is to come," waits with a new revelation of Himself; and an unbroken line of preachers, whose lips are touched with living fire; even many from this wide empire yet unreclaimed, shall arise to declare as Moody, Spurgeon, Wesley, Whitfield, Cary, Luther, Paul even—never could—"the unsearchable riches of Christ;" opening new chambers in His exhaustless treasury and bringing forth newly-minted coins, stamped in other languages, yet bearing always the image and superscription of the King. Having done this, I will attempt to say a few simple things bearing on the special character of your work in China, such as my own experience suggests to me.

I. *Do not, because you are a missionary to China, lower your estimate of the magnitude and difficulty of your work.*

If you would succeed you will be taxed more, not less, than if you were in England. I think I am right in saying, and I am proud to say, that our own church has never taken so pitiable a view of the matter, but it makes me smile, though sadly, to hear that some churches consider second rate men, so long as they are zealous, *good enough for missionaries*. "You should have been something else, anybody can teach the Chinese," said one to me less than a month ago. "I suppose you do not have to make any particular preparation for preaching; your audiences can only understand the simplest things," was an observation I often heard when in England. Alas for the ideals of those who have not got the work to do. The more need that we who have should keep our standard high. I appeal to honoured brethren here whether this is not a view of our holy calling alike dishonouring to Christ and His servants. On what

grounds is this strange notion based? Is a lower standard admissible on account of the intellectual knowledge, acumen, and pride of the scholars of China? But these are usually alleged, as reasons why the missionary must be highly equipped, "a workman that needeth not to be ashamed," that he may not have to blush before his hearers. It may be said, on the other hand, that we see but few of these in our mission churches. "Not many wise men after the flesh, not many mighty, not many noble are called." Then they cannot be the ruling consideration. Is it, then, because of the ignorance, the apathy, the unspiritual, unaspiring character of the people, that your equipment is of little moment? They know little of the human mind who say so. These are the very conditions which make your work hard. For the true law which governs all preaching and teaching is that the lower in the intellectual, moral, and social scale the subjects of your efforts are, the more difficult it is to lift them up. A child's first lesson is the alphabet. It is the hardest, for the child even, but in the teacher what patience, what earnestness does it not require. Where you have nothing to build upon, but must begin from the foundations; where you have nothing to appeal to, but must instil the first elements of right feeling and right desire; where the mind gropes amid thickly-matted prejudices and grotesque superstitions, and there is no friendly light to meet your own, that is precisely where you will be tempted to despair. When you have done your best, and find your audience utterly incapable of appreciating it; when what so profoundly moves your own soul, moves them not at all; when the holiest things are seen only in the light of a common-place selfishness, that is the time to realize that the work is no holiday amusement. Ever and anon, as you toil, will come over your heart, like a cold blast from some charnel house, a sense of the utter thanklessness of your task, and all the sweet stimulus which comes from grateful hearts, from loving eyes, from clasped hands of those who love because they understand you, will be denied you. Make your account of this. You must win Christ's smile, for all other smiles will be wanting. You will have to carry your own burden; little support will you get from others, but many a paltry addition will be made to it by those who should lighten it. In a word, the Chinese mission field is, by the experience of the greater part of a century, approved as the stubborn ground of Christian tillage. To get anything from it, you must give your best, and give without grudging, as a noble host of workers, from Morrison downward, have already done.

II. *Do not begrudge any pains to understand the people, their language, their literature, and their religions.*

Here is a four-faced sphinx for you to encounter. For any one of the four is well-nigh beyond the power of the Western mind to

understand, and probably the Englishman does not live who would dare to say that his knowledge, either of the Chinese character, or of the Chinese language, or literature, or of the religions of the country, is satisfactory. Each of these is an everlasting puzzle. My brethren here will tell you to a man that your estimate of the Chinese people will change, radically, at least once with every decade of your residence in China, and it will *never* be final. A characteristic book on "Chinese Characteristics" has, I incline to think, left out their chief characteristic,—a marvelous suppleness and subtlety of nature which defies our penetration, and by virtue of which any theory we may formulate will be confronted with adverse facts. You can make any statement you like about the Chinese; there will be ground for it, there will also be evidence against it. Not missionaries alone, but ministers and consuls and merchants are, at least as much, at a loss. Their "thoughts are not as our thoughts." More than any eastern people they justify the poet's famous line,

"O east is east, and west is west, and never the twain shall meet."

Perplexing people! "How like ourselves," you will be often exclaiming, and equally often, "how unlike ourselves." And like people, like language, like literature, like religions. For these latter are the outgrowth of the national mind, and reflect faithfully all its characteristics. They will be a study you will never get through.

You will not, I trust, turn my logic against me, and summarily conclude that under such circumstances effort is useless, and that it would be as well to abandon all attempts at knowledge. I would not have you think so, if only because the modesty born of a continuously baffled endeavour, will be of priceless value to you. Rather would I impress upon you that in this school you must, with all of us, ever be content to be a learner, and can never hope to be a master. For you *must know* the people, however much your knowledge may lack completeness, if you would be a successful missionary. You must understand, not merely the Chinaman's habits and ways of living, but also his ideals, the grooves and circles through which, normally, his thoughts move, the words with which to conjure, the phrases which are as spells to him, with which you can touch his feelings as by magic. How can you expect to place *anything*, enduringly, in his mind, unless you know something of what is there already. Rather set before yourself a high ideal in these respects. You will be surrounded by native helpers, to whom you should serve as guide and example. It is but a poor ambition to stammer out your message and wait for one of them to turn it to polished utterance. Maugre the advantage he derives from his native tongue, you should aim to be able to present the Gospel of salvation with a force and clearness

which will prove a model to your Chinese helper, to relate it justly to the ideas with which his mind is pre-occupied, to rectify his pre-conceptions of truth, to appeal to and quote with pertinence many a word from those books he has been taught to revere as we revere the Bible itself. Until you can preach the Gospel in such a way as to show your helpers how to preach it you are not yet "a workman that needeth not to be ashamed."

It is manifestly impossible for me, with the time at my disposal, to go far into detail on this topic; but you will see that you have, in the people, their literature and their religious beliefs a wide field of study, all of which may be turned to rich account in your ministry, and which is, in a considerable degree, necessary to your equipment. It is often said that the less a consul knows about "things Chinese" the better. A merchant can conduct import and export business and build up a fortune, working through interpreters, knowing not a word of the language and with a head full of actually erroneous notions of the people. But you cannot give away "the unsearchable riches of Christ" on such cheap terms. A knowledge of the history, the political institutions, the thoughts, the feelings, the beliefs, the books, the speech of the nation, is a necessity of your work, if it is to be worthily done. May I add this word of practical advice? Be not too much of the foreigner. It is not our mission to disparage all things celestial to glorify all things occidental. It is hard to resist the tendency, but therefore should we take the greater pains to resist it. A due regard to the Chinaman's love of his own country, such as will keep us from needlessly shocking his prejudices, will be useful to us. Hold precious, therefore, the impartial eye, the open mind, the ready appreciation, the warm sympathy, the frank recognition of all things excellent which will mark you as a citizen of a higher citizenship. Be "all things to all men that you may win some."

III. *Especially do not consider it the burden of your errand to enter into a crusade against the religious beliefs of the country.*

By far the most significant fact in connection with the state of China for you to consider as a religious teacher is, that it is, to a large extent, the home of at least four out of the seven greatest religions the world has known—Buddhism, Confucianism, Taoism, Mohammedanism. This is, in great part, the reason why the Christianization of China is so hard to accomplish. The ground is already pre-occupied. But you cannot hope to displace them by mere iconoclastic zeal. A right understanding of them, their origin, their meaning, their value, will best teach you how to meet them. You ought to have an acquaintance with their peculiar details and characteristics which is abreast of the best knowledge of the day, and far more precise than that which obtains in the average English

mind. You will, I hope, be quite unbiassed and impartial in your estimate of their ethical and spiritual value. But, whatever conclusions you form respecting them, whether favourable or adverse, do not be unnecessarily combative and militant in your attitude toward them. Beware of appearing in the eyes of the most conservative people on earth as a reckless destroyer. Do no violence to the very feelings of reverence and devotion you wish to enlist for your own Master. "Preach the unsearchable riches of Christ," confident that all lesser lights will pale before His splendour, all falsehood shrink away at His approach, all truth leap to welcome his blest advent. Remember His own divine method, "I came not to destroy, but to fulfil." Have in mind that the very genius of the Gospel, proved in every land to which it has been carried, has been to *dis-place* by *re-placing*. Sow widely the seed of the kingdom in quiet confidence that next harvest time men will gather their seed where the richest crops have grown. You have not proved Christianity true by proving all other religions false. All the polemics in the world, all the clever criticism of other faiths, all the dogmatic theology that you can muster, will not make one lover of Jesus. Only the faithful, patient, tender preaching of His own saving power can. Let your concern be to bring into men's hearts the knowledge of a living, divine Saviour, and He will deal more wisely, more tenderly, and more triumphantly with all their other affections than we ever can.

IV. *But remember that the very key-note of your ministry, to be sounded always, at all cost, is the renewing grace of the Lord Jesus.* Christ is the last, the greatest word of our text. He must be the all in all of your mission. There must be absolutely no mistake about that. He must be the one end of all your study, of all your preaching. As a true missionary you will not, I hope, be impatient of "comparative religion," will rather welcome it as a new doorway by which Christ is entering to still the angry militant passion of the human heart. You will not pettishly decline to place the claims of Christ beside those of any, the most honoured of the world's religious leaders. You will rather welcome and seek the comparison which will show, as no other method can, how incomparable He is. It is the more difficult to discuss with absolute impartiality this great subject, because of the extremely foolish conclusions which dilettantic vanity on the one hand, and foolish bigotry on the other, are continually drawing. But whatever object others may have in studying the details of non-Christian faiths, and in paralleling them with the Gospel of your Lord, your object unmistakeably will be to show with noonday clearness the regal supremacy of Christ's claims. Your attitude will be that there is in your divine Master a royalty so great, a sovereignty so absolute, a grace so universal; that it

rejoices to recognize and bless all goodness, all truth whatsoever ; that to the utmost verge of charity it will preserve and perpetuate whatever belief is for the well-being of men. Yet precisely because this is so, the man of Calvary has an everlasting right to pre-eminence, and a glory which none can share.

You will therefore never disguise from yourself or allow others to doubt that the object of your ministry is a complete, all-embracing spiritual revolution. Any idea of patching, of compromise, supplementing, grafting on to the religious beliefs already existent here, some kind of excellence imported from the Christian creed, which will finish them off handsomely, without disturbing anybody's mind, is the maddest of inane dreams. This rotten garment, patched already, of most diverse colours ; sew on the cloth of Christ's new kingdom to it ! These age-worn bottles ! Pour His new wine of life into their mouldy and wrinkled vacancy ! Small good would come of that attempt. You will cease to be worthy of your calling as a missionary when you doubt for a moment that the very purpose of Christ here is to disturb, to innovate, to transform, to shake the nation to its very foundations until the fatal burdens, which through long ages it has been accumulating, are laid in lowly submission before His cross, that the millions of China may hear His omnipotent voice saying : " BEHOLD I MAKE ALL THINGS NEW."

Now, dear and honoured brother, what last word shall I say to you, which I can hope will remain with you through all the toil, the disappointment, the joy, the mingled hopes and fears of the arduous work which lies before you ? Let it be this, which I take to be the prevailing sentiment of our text, the prevailing ever-strengthening impulse of this great apostle's noble life, **LET LOYALTY BE YOUR NEVER-FAILING SAFEGUARD.** It is a current saying amongst us that the China mission field greatly changes men, that we either become much narrower or much broader. Probably this is true, but let this take care of itself. Never mind your orthodoxy. Learn faithfully the lessons of the new station. Paul himself was not exactly orthodox in the opinion of his contemporaries. But no more loyal spirit ever entered the warrior ranks of the faith. Through all chance and change, through all joy and sorrow, in success and failure, winning praise or bearing blame, may you continue, like him, the willing slave of Jesus Christ. So shall your orthodoxy be that, not of an exacting creed, but of a living service, and like him, at the end of your ministry you may say : " I have fought a good fight, I have finished my course, I have kept the faith ; henceforth there is laid up for me a crown of righteousness, which the Lord, the righteous judge, shall give me at that day ; and not to me only, but unto all them also that love His appearing."

*An Appeal on behalf of the Central China Religious
Tract Society.**

BY REV. GRIFFITH JOHN, D.D.

DR. JOHN, as president, then addressed the meeting. He said: For more reasons than one I should have been glad to play the part of a silent member to-day. But the present financial condition of the Society is pressing heavily on my mind, and I feel it to be my duty to call special attention to the fact that we are in real need. There was a time when our chronic condition was that of debt. But the fire of 1892 came to our rescue, and for some years we have been rejoicing in our freedom from all anxiety on this score. But the enemy is upon us once more, and the sooner we tackle it and throttle it the better. "Out of debt, out of danger," is an old proverb, and a proverb full of wisdom too. But we are not only in debt; our stock of books has reached the vanishing point, and this is a very serious matter. It means to us that we shall have to suspend operations unless the debt is cleared and the Dépôt replenished. Shall we suspend operations? That is an alternative for which no one here is prepared. What, then, is to be done?

It seems to me that the time is come when a special appeal should be made to the friends of the Society in China and elsewhere on its behalf. Its friends are numerous, and its claims to their sympathy are great. In the few remarks I am about to make, I wish to call attention to the claims of the Central China Religious Tract Society to the sympathy and help of its friends.

And I would, in the first place, call attention to the vastness of the work accomplished by the Society during the twenty-three years of its existence. The Society was formed in 1876. In that year its circulation was only 9000 copies. In 1883, only seven years later, it was 340,000—a remarkable progress in seven years. But the progress did not stop at that date. The circulation went up year by year, till, in 1889, it reached a mark that astonished the most sanguine among us. In that year there were distributed in all China, by the different Tract Societies, 1,287,227 copies, of which 1,026,305 were issued by the Central China Religious Tract Society. Thus in one year there was sent forth by this one Society more than a million of publications in response to definite orders sent in from all quarters. But this is not all. Its circulation has been keeping up ever since in a very remarkable way. With two exceptions, its annual circulation, since 1889, has been more than a million, and the drop in these two years is to be ascribed to riots

* An address delivered at the Annual Meeting of the Central China R. T. S.

and other temporary causes. Allow me to give you the figures for the last ten years. In 1889, the circulation was 1,026,305; in 1890, it was 1,093,200; in 1891, it was 846,000; in 1892, it was 1,010,651; in 1893, it was 858,399; in 1894, it was 1,007,950; in 1895, it was 1,095,081; in 1896, it was 1,306,352; in 1897, it was 1,228,646; in 1898, it was 1,470,699. Thus the circulation of the Society for the last ten years was 10,943,283; for the last five years, 6,108,728, a much larger circulation than for the preceding five years; and for the last year, 1,470,699, the largest circulation we have ever had in one year. The circulation of the Society for the twenty-three years of its existence is 13,207,044. That is, I think, something wonderful in the history of missions, and a something for which our Society may be justly proud.

To fully appreciate this immense circulation, we must bear in mind the fact that all our tracts are sold. The only gratuitous circulation made by the Society is to the students at the time of the Triennial Examinations; this being the only way of reaching them as a body. True, the payment is only a part of the cost, and there is a loss on every tract sold. Still the part payment amounts to a substantial sum, and is, in a measure, a guarantee that the books are preserved and read. The Chinese value the cash, and will not readily destroy what they have given money for.


We must bear in mind, also, that our circulation covers an immense area. Our tracts are to be found not only in the eighteen provinces, but also in Manchuria, Mongolia, Siam, Tonquin, Australia, the Straits Settlements, California, British Columbia, and almost all places where the ubiquitous Chinaman is to be found.

So much for the vastness of the Society's operations. Let us now look at the main aim of the Society. The chief aim of the Central China Religious Tract Society, from the beginning, has been to meet the religious need of the Chinese people. Other Societies may have other aims, and we wish them all Godspeed as long as they keep the mental and moral elevation of the people in view. China needs light on all conceivable subjects, and the more you pour in the better. Some of our tracts contain valuable information on scientific subjects, but with us this comes in mainly by way of illustration and allurements. The grand theme is God and His redemptive love. What the Chinese need, above all else, is the knowledge of God in Christ. Other things are important and desirable, but this is China's supreme need. Bearing this in mind we have gone in for influencing the masses. We do not despise the higher classes, neither do we neglect them. We have books especially prepared for them, and some of these have been widely read by them. But our eyes are generally fixed on the masses, and our chief aim has been to

move them. Hence the style of our books, though thoroughly good and idiomatic, is characterized by simplicity, lucidity, and definiteness. We never sacrifice the meaning to style, in order to please the vanity of the Confucian scholar, or win his commendation. In all things our grand aim has been to make known to the millions of China, in a language that cannot be misunderstood, the Gospel of the grace of God. "Talk," said Mr. Gladstone on one occasion, "about the question of the day? There is but one question, and that is the Gospel. It can and will correct everything needing correction." There are many things in China needing correction, and it is our firm conviction that the Gospel alone *can* correct them, and that the Gospel *will* correct them.

But what about the value of the literature issued by our Society? The circulation is immense and the aim is noble; but what about the value of the work? One of the best proofs I can give of the value of our publications, is the general esteem in which they are held by the missionaries themselves. Our tracts are free from all denominational or sectarian traits, so that among our purchasers are to be found missionaries of all denominations, societies, and nationalities. The testimonies to their value by missionaries are simply innumerable. Take the following as specimens of many more that might be given. One missionary writes from Yunnan: "We find your books and tracts of great help to us in Yunnan." Another from Szech'uan writes: "Your tracts are doing a great undermining work in Szech'uan." Another writes from Shantung: "Your literature gives general satisfaction in this region on account of its good literary style." Another writes from Chekiang: "I have often felt thankful for the seed furnished by your Society." Another writes from Korea: "You will doubtless be gratified to learn that more and more we are finding your tracts most useful in our work in Korea, and that a number of them have been translated into Korean character." Such testimonies from missionaries might be multiplied indefinitely.

But the best testimony from missionaries is the ready help they have given us by way of subscription in our time of need. In 1892 a great fire broke out in the neighbourhood of our Dépôt and converted our stock of books into ashes. No sooner did our loss become known than the subscriptions began to pour in from all parts of China. The amount reached \$2,725 before the end of the year, and nearly the whole of it came from the pockets of the missionaries, that is, from the pockets of the men who knew the character of our publications and the good they were doing. Such was the result of the appeal made in 1892. I am inclined to think a similar appeal made in 1899 would elicit a similar response.



Again, our tracts have been largely reprinted by other Tract Societies, and this is a valuable testimony to their worth. We know of instances in which they have been reprinted by the Chinese themselves and distributed at their own expense. An interesting case of this kind has just come under my notice. In a letter received a few days ago from Peng Lan-seng, the London Mission evangelist in Hunan, he tells me that Hwang Li-kiai, the chief of the gentry at Lui-yang, has issued a Christian catechism on his own account, and that he is giving it away by the thousands of copies at his own expense. The catechism seems to be an abridged edition of the Christian catechism issued by this Society, and it is intended for beginners. Mr. Hwang is an enquirer in connection with the London Mission at Lui-yang. He is now setting on foot a scheme with the view of erecting a chapel in his native city and at the sole expense of the converts themselves.

But the highest proof I can give of the value of our publications is the fact that God has greatly owned them by making them the means of salvation to many souls. Instrumentally they have given to the church in China many converts, and not a few preachers and evangelists. There are even churches in China to-day that owe their origin to the reading of tracts sent forth by this Society. Did time permit I could give you many proofs of the truth of the statement I have just made. Take the following cases as specimens of many more that might be given :—

There is the case of Chang I-tsze. This case is well known to some of you, but it is worth repeating once more. One of our tracts found its way into the basket of a waste-paper collector, and was being carried away to be consigned to the furnace. A shopkeeper of the place, Mr. Chang I-tsze, caught sight of it and rescued it from destruction. He took it home and read it, and by the blessing of God he was roused to religious concern and enquiry. He made his way to the Wesleyan chapel at Hankow, and became more and more interested in the way of salvation. At length he was received into the church connected with the Wesleyan Mission at Teh-ngan. This took place in 1886. In 1889 Mr. Chang had the joy of seeing nine persons baptized in his own house, four of them being members of his own family, and all of them brought to Christ through his instrumentality. He himself continued to develop in character and influence, and for many years was employed as an evangelist. I have just heard of his death; and I wish to express my deep sympathy with the brethren of the Wesleyan Mission in the loss which they have been called to sustain in the departure of this good man and valuable fellow-worker.

Let me remind you of another case of great interest. A man named Tang, in the county of Tan-liu, in the province of Szech'uan, came, some time in the year 1885, into possession of a portion of the Scriptures, a copy of the Gate of Virtue and Wisdom, and a copy of the Chinese Trimetrical Classic. The books were casually looked at for some time without light coming. At length Mr. Tang, who was then 50 years of age, set himself to learn the Trimetrical Classic by heart. The result was that light came, and he and his wife began to worship God as best they could. In due time both husband and wife were baptized. They then began to work for God with great earnestness. Very soon a little church sprang up around them, and for some years a large and flourishing work has been going on at the place in connection with the China Inland Mission. In March of 1894 there were more than 30 members on the church roll. I do not know what the present membership may be, but it is doubtless considerably larger than it was in 1894. There you have a church as the fruit of the reading of Christian tracts issued by this Society.

Let me give you one instance more. Not long since I received a letter from Shao-hing, in the Chekiang province, written by one of the missionaries labouring there. The brother writes: "I need scarcely tell you that here in Chekiang we are finding the Hankow tracts very useful in our work. In our church at Sin-chang-hsien we have ten or twelve members who owe their conversion under God, in a great measure, to the reading of one copy of the Catechism of Christian Doctrine. That is the most acceptable praise, is it not?"

Yes, my brethren, that sort of praise is the most acceptable that could possibly be bestowed on this Society and its work. When Dr. Lyman Beecher was dying a number of ministers gathered round his death-bed. One of them said: "Dr. Beecher, you have seen a great deal of life; tell us what is the greatest of all things?" The dying man thought for a moment, and then, gathering into one intense and solemn sentence the experience of a life-time, answered them: "It is not theology, it is not controversy, but it is to save souls." Yes, that is the greatest of all things; and that is the great thing which the Central China Tract Society has been attempting to do, and what, under God, it has succeeded in doing to a very remarkable extent during the twenty-three years of its existence.

I need not enlarge; I have said enough, I hope, to show that our Society has claims, and great claims, to the sympathies and active co-operation of all who feel an interest in the mental, moral, and spiritual elevation of the Chinese people.

But before I close I should like to make one remark with regard to the future. The work done by this Society, in the past, has been great; but, if worthily supported, its work in the future will be vastly greater. The Society has only just reached its manhood, and its power for work is greater now than it ever was before. Its opportunities for work also will be vastly greater in the future than they have been in the past. Hankow itself, as the central terminus of several great railway systems, is destined to grow immensely in size and importance. There will be no place like it in the whole of China. With the construction of these lines of railway will come the full and complete opening of the empire to foreign intercourse, and every part of it will be within easy reach of, and in vital touch with, this magnificent centre.

Then, the Chinese mind was never as open to the light from without as it is now. Recent events have revealed a widely-spread discontent with the present order of things and a determination that the old in China shall pass away and give place to the new. The year 1898 has shown us that China is really waking up from her long sleep, and that there are men among her sons to whom the welfare of their country is dearer than life itself.

The Reform Movement will render the year 1898 an ever-memorable one in the history of China. And the movement is not dead. Though some of the reformers are dead, the cause for which they died is not dead. It still lives, and must grow in strength and influence. True, it has received a check; but we need not be alarmed on this account. Burke said of the British nation that "its antagonists are its best helpers." This is often true of movements as well as of nations. Their antagonists help them by drawing attention to them and developing their strong points. This is the light in which I regard the check which the Reform Movement received last year. It will only develop its strong points and stimulate it to more vigorous action. There can be no doubt that the Chinese are now turning to the West for instruction and guidance as they have never done before, and that the demand for Western literature, both religious and secular, will continue to grow as the years roll on. Were our resources multiplied ten-fold we should soon want every cash of it. Indeed we could spend it all now, and spend it well.

"God works in all things; all obey
His first propulsion from the night;
Wake thou and watch! the world is gray
With morning light."

Now, what are we ourselves prepared to do? It seems to me that we are called upon this morning to do more than *talk* about the work and the glory of our Society. We are called upon to give,

and give according to the measure of our means. You have heard of the quaker who was collecting for a brother quaker in distress, and who, on receiving the assurance of profound sympathy from some one who seemed disinclined to go further, said: "Yes, yes, my brother, but how much does thy pocket sympathize?" And that is the question this morning: "How much does thy pocket sympathize?" I suggest that we show our faith this morning by our works, and show it in such a way as shall convince all who may receive and read the Report for 1898, that our sympathy is not mere lip sympathy, but a sympathy which goes down into the very depths of our pockets.

The result of the president's appeal was a subscription of Tls 260 by the missionaries present at the meeting.

In Memoriam.

"She was not, for God took her."

MISS E. K. BROWN, SHEO-YANG MISSION, SHAN-SI.

With profound sorrow we chronicle the sad accident on November 8th, resulting in the death of Miss E. K. Brown, our fellow-worker and a devoted missionary. The sorrowful event was caused by the overturning and fall, down a fifteen feet embankment, of the native cart on which she and Miss Shekleton, together with two native women, were travelling.

At the request of a former school girl who sent a message saying she was being cruelly treated by her parents, the party were on their way to her village some ten *li* distant. The common mode of travelling short distances around here is by open cart, and as usual one of these was engaged for the occasion. Close upon ten o'clock that morning I saw them safely started for the village full of hope for a good opportunity of preaching Christ to the women of the place. About one o'clock a messenger arrived saying "Come quickly, the cart has overturned." Proceeding hurriedly to the place I was shocked to find the lifeless form of our dear sister stretched upon the ploughed soil, and Miss Shekleton continuing artificial respiration. As the body had been over an hour under water it was soon evident all hope of resuscitation was vain.

Miss Shekleton tells me Miss Brown and she had walked nearly all the way, as the morning was chilly, and had only got on the cart about ten minutes before the accident. They had been conversing about work here and their conversation had changed to that of rest and heaven beyond. Miss Brown had just been saying we cannot realize what

heaven will be—to be free from the conflict with self, free from sin and the possibility of sinning—when suddenly, without a moment's warning, without a sound escaping from anyone, the cart overturned down the embankment, and, falling on top, completely submerged and imbedded Miss Brown in the soft mud below. Miss Shekleton who was thrown more forward, and heard the cart crash past, was carried by the overturning mule into the stream where she had a frantic struggle to liberate herself from her perilous position. On the first conscious thought of what had actually happened, she called to Miss Brown, but there was no response—she “was not, for God took her.” Miss Shekleton tried to locate the body under the cart but nothing could be felt.

The driver was of course helpless, and the people who first passed by turned a deaf ear, and some even a smiling face, to Miss Shekleton's agonizing entreaty for help. At length one man was found willing to come to the city and tell us; but an hour elapsed before the people could be persuaded on promise of large reward, to make an attempt to lift the cart. No doubt it was a difficult matter, requiring as it did the combined effort of eighteen men; still that does not excuse their heartless unconcern and lack of human sympathy, complaining, as they did, of the cold and the possibility of wetting their feet, while a human being lay buried underneath.

Seeing life was extinct we had to decide upon how to get the precious remains home. Once more the uppermost thought in the Chinese heart was manifest,—how much will you give? But, thank God, the Gospel of Him for whom that precious life had just been laid down implants new feelings and changes even the mercenary Chinaman. Some of the native Christians having heard of the accident in the city had come out hurriedly, and these friends gave willing shoulders and loving though sorrowful hearts to perform that last sad service of love. It was no little comfort to have the sincere sympathy and fellowship of these native Christians in the trying days which followed. Their pent up sorrow frequently gave way in floods of tears.

On the morning of the eleventh the body was taken by Dr. Edwards, who had come down in the meantime, to T'ai-yuan Fu for interment in the foreign cemetery there. The funeral on Monday was largely attended by natives and missionaries from the various societies working in the neighbourhood, to all of whom the deceased had endeared herself in no ordinary way by her sterling Christian and loveable character. Rev. G. B. Farthing, B. M. S., conducted the service at the grave.

We are not in possession of sufficient knowledge to enable us to say much concerning our deceased sister's early life but from her matured Christian character and confidence in God it is no surprise to learn she was converted in childhood.

At fourteen years of age she expressed the desire and determination to be a missionary and she cherished unabated that flame of missionary zeal for forty years, when at length the Lord of the harvest opened the way for her to come to China. The long years of waiting were spent in dili-

gent, faithful service at home; especially did she seek to help the blind, and deaf and dumb. She learned Spanish in the hope of going to Spain as a missionary but such was not the Lord's will. After her mother's death, twenty-five years ago, she nursed her two sisters through their last illnesses and for a considerable period was herself an invalid. When at last her doctor gave his consent to her starting for China she joyfully noted that it was exactly at her age, fifty-four, that Miss Tucker (A. L. O. E.) commenced her fifteen years of fruitful labor in India. At once she began the study of the Chinese language in which she made most exceptional progress for one commencing the study at her age—her knowledge of the written character being quite remarkable.

Having during those years of waiting graduated in the school of patience and experience, her ripened and mellowed character made her at once an effective worker. She drank deeply at the fountain-head and by her transparent sincerity and guilelessness of manner unlocked hearts that others of us frequently found barred. I overheard one brother, as he stood beside the bier gazing upon the upturned peaceful face, say to himself amid his sobs—"she loved us Chinese." Such it was—he had seen disinterested love and recognized it and now wept for his conscious loss.

Can it be said that her brief missionary service of five years is a failure; or does the sudden termination of opportunity imply unfinished work? Quoting from a book entitled "Making the most of life" in which Miss Brown was much interested, we find a kind of prophetic reply to such questionings.

Miss Shekleton and she had been reading it together, having reached the chapter on "Unfinished life-building" the night before her death, and what other language could so aptly describe events which so quickly followed, as this:—"Then death came and all the fair hopes were folded away. The visions of loveliness and the dreams of noble attainments and achievements lay like withered flowers upon the grave. An 'unfinished life,' friends cry aloud in their disappointment and sorrow. So it seems to love's eyes from the earth side; but so it is not as God's eye looks upon it. There is nothing unfinished that fulfills the divine plan."

One other quotation from the same book might very appropriately be entitled her farewell message:—

"Too often noble life buildings are abandoned in the time of sorrow, and the hands, that were quick and skilful before grief came, hang down and do nothing more on the temple wall. Instead, however, of giving up our work and faltering in our diligence, we should be inspired by sorrow to yet greater earnestness in all duty and greater fidelity in all life. God does not intend us to faint under chastening but to go on with our work, quickened to new earnestness by grief."

W. S. JOHNSTON.

Educational Department.

REV. JOHN C. FERGUSON, *Editor.*

Published in the interests of the "Educational Association of China."

"Learn!"

BY THE VICEROY CHANG CHIH-TUNG.

(Translated by Rev. S. I. Woodbridge.)

(Continued from page 90).

CHAPTER VIII.

Attending to what is Vital.

Confucianism is in danger! To rescue the truth we must turn our attention to Japan for the present. To obtain help from the past we cannot but glance back to the period of the warring states. At that time Confucianism was crowded out by heretical sects, because it was said that too much time and labor were required to master the subject, and men catered to what was expedient and in demand. So it is at the present time, and it behooves us to heed the injunction of Mencius to select what is important and leave the rest.

What Confucius meant by *extensive* has a wider significance in these days. In his time men could become renowned by a single attainment. A mere fraction of what is required of present officials would suffice at that time for the conduct of affairs, and literature was meagre. To-day our books are numberless, and one man cannot master them in a lifetime. Now that the sea waves are dashing upon our shores, unless we keep pace with the times, and acquire Western learning, we shall be left in the lurch. But under our present curriculum it is impossible to do this. A knowledge of the benefits to be derived from Confucianism, cannot be obtained simply by a few years of hard study. If only this time is given to Chinese learning, and Western education is introduced, the former will soon decline; in fact the canons of our holy religion will soon perish. The thought makes us tremble, and although there are no fires and pits of the book burner now, still there may be the sorrow of the Liang, who nearly extinguished the truth in the time of Wen and Wu. And we are still more apprehensive when we consider the fact that in China to-day there are a great many aimless people who really do not care a straw for education—especially Chinese education—and who go so far as to say that our literature is a bug-bear, and speak blasphemously of Confucius. Because our tenets are said to be bulky and inconvenient, many of the followers of these persons would rejoice in the

complete extinction of the system. We suggest a method that ought to satisfy this class, and at the same time dispel the doubts of those who imagine they see a difficulty in acquiring Chinese. We reiterate the statement that in order to preserve our literature it is imperative to study only that which is important and do away with the useless rubbish that has accumulated in the lapse of time. Following is a course of study which we have mapped out,* and which is more utilitarian than ornamental:—

Scholars of 15 years and under, to master the Filial Classics, Four Books, Five Classics (true text with remarks and explanations by the teacher), "The Brief Survey of Chinese History," "The Song of Astronomy and Geography," with maps, The General Literature of the Han, T'ang, and Sung dynasties with reference to style and penmanship.

From 15 years upward the following: Classics (complete, employ the 左方 method), general literature, history, moral philosophy, Chinese government of the present dynasty within the last 100 years, with especial reference to the memorials and edicts of the past fifty years; geography of the present time, embracing the physical condition of China—her water courses, products, provincial capitals, canals, roads, strategic points, coast and boundary defences, open ports (old maps and geographies not required, but may be read at leisure)—comparative study of foreign geography, especially that of Russia, France, Germany, England, Japan, and America; a cursory survey of the size, distance, capitals, principal ports, climate, defenses, wealth and power of these (the time required to complete this course, 10 days), mathematics (sufficient for a working knowledge in other branches).

It may be said that foreigners excel in mathematics; their knowledge, however, is not confined to this branch. In government affairs, astronomy, geography, chemistry, photology, etc., a certain amount of mathematical skill is necessary.

CHAPTER IX.

Cast out the Poison!!

The Customs' Returns for the past few years give the value of our imports at 80,000,000 Taels, and the exports at 50,000,000 Taels. The balance of *thirty million Taels* represents what has been consumed in smoking the pernicious opium pipe! Assuredly, it is not foreign intercourse that is ruining China, but this dreadful poison. Oh, the grief and desolation it has wrought to our people! A hundred years ago the curse came upon us more blasting and deadly in its

* The long list of books and commentaries suggested is not translated.—
S. I. W.

effects than the great Flood or the scourge of the Fierce Beasts, for the waters assuaged after nine years, and the ravages of the man eaters were confined to one place. Opium has spread with frightful rapidity and heart-rending results through the provinces. Millions upon millions have been struck down by the plague. To-day it is running like wild fire. In its swift, deadly course it is spreading devastation everywhere, wrecking the minds and eating away the strength and wealth of its victims. The ruin of the mind is the most woeful of its many deleterious effects. The poison enfeebles the will, saps the strength of the body, renders the consumer incapable of performing his regular duties, and unfit for travel from one place to another. It consumes his substance and reduces the miserable wretch to poverty, barrenness, and senility. Unless something is soon done to arrest this awful scourge in its devastating march, the Chinese people will be transformed into satyrs and devils! This is the present condition of our country.

The Chinese government formerly prohibited the use and importation of opium under penalty of death, but the prohibition was of no avail. It was said that the curse came from heaven, and the efforts of men to escape it would be futile. In these days we look upon the case differently. There *is* a remedy for the evil other than the proscriptions of law. It is said in the Analects, "If the people are to be brought to a state of order by the fear of punishment, they will seek merely to escape the punishment, and have no sense of shame; but if they are reduced to order by what commends itself to their sense of justice, they will preserve the sense of shame and at the same time be reformed." What the enactments of law could not accomplish, Confucianism will effect. The Book of Rites says "If the philanthropist wishes to convert the people and establish their morals, it must be done by means of Learning." What the government could not do by prohibition, can be perfected by intellectual and moral suasion. The habit of smoking opium is generated by sloth, and sloth by the want of employment. This want springs from ignorance, and ignorance from having no desirable object of knowledge.

The stock of information possessed by Chinese *literati*, is obtained from incomplete commentaries and eight-legged essays; the knowledge possessed by officials, is derived from "precedent." The military know nothing beyond the use of a few blunt instruments and the antique methods of ancient warfare which suffices for all their needs. The farmer has no means of deriving any appreciable profit from his land, as he can produce nothing new; the merchant cannot engage in distant trade, and the traveler has no means of easy and rapid transit.

Among the Chinese, then, there is no incentive to thought or action, no intercourse among the people, and the condition of things has become stagnant and effete. Effeteness has begotten stupidity, and stupidity, lethargy; lethargy has produced illness, and illness, waste. And these are the reasons the hearts of the Chinese are shot to the core with sensuality and vice! A renaissance of learning would save the world [China] by directing attention from opium to more worthy objects. All classes, the rich and the poor, in city and country, would have something desirable to learn. Even those physically disqualified from going abroad could read the current literature of the day, whilst the strong could learn from travel. The *literati* would become thoroughly conversant with the affairs of the world, and the lower classes would become adept in their trades.

With such alluring objects of knowledge held out to our people, such as the study of the heavens and the earth, and all therein, under modern appliances, who would elect to change the day into the night (as the wretched opium-smoker does) and spend his whole life on a divan, by a lamp, sucking a filthy opium pipe?

Therefore, we say, bring learning to the front in order to remedy the opium evil! Many thoughtful Chinese are apprehensive that opium will finally extirpate the race, and efforts are being made to mitigate the curse. Anti-opium societies have been formed in Shanghai and Yangchow. The members of these societies pledge themselves to refrain from the use of the drug and to exercise their power and influence in repressing the habit in others. Masters prohibit their servants from smoking, teachers their students, generals their troops, landlords their tenants, merchants their assistants, and foremen their journeymen.

But this method, although very commendable, does not reach the large class of wealthy and influential officials and gentry who are addicted to the use of opium; nor does it affect the lower orders who can leave their temperate masters, find employment elsewhere, and still continue the practice. Again, our officials are always on the move from one post to another; their influence is not permanent, and there is an unwillingness on their part to leave off opium. The plan of reformation by learning, which we recommend, will only reach men of discernment and the younger class. The foolish and wayward we will deal with as best we can. Confirmed smokers will have to be let alone, as no power on earth can save them. Rightly administered it will do much to bring about the desired result. In ten years the young and wealthy men will have grown up and become established in life and qualified to control the actions of their subordinates. In twenty more opium will be eradicated.

In the provinces of China, societies for the promotion of Learning have already been extensively formed. We suggest an anti-opium annex to these bodies with strict rules forbidding admission to the societies to all opium-smokers under forty years of age. What grand results would follow if each household, each village and each institution of learning in the empire would discountenance the use of opium! Then would the winter of our distress be made glorious summer by the coming of better times for China. Now is the time for action. Confucius says, "know what shame is, and you will not be far from heroism," and Mencius, "If one has not the sense of shame in what can he be equal to other men?" All the countries of the world recoil with disgust at the idea of smoking this vile, ill-smelling, poisonous stuff called opium. Only our Chinese people love to sleep and eat with the deadly drug, and in the deadly drug we are self steeped, seeking poverty, imbecility, death, destruction. In all her history China has never been placed in such frightful circumstances. From these we might be delivered if Confucius and Mencius should rise from the dead to teach the Chinese a proper sense of shame. This would undoubtedly be the beginning of an opium Reformation in China.

(To be continued).

Notes and Items.

THE new Elementary Astronomy* prepared by Rev. W. M. Hayes, of Tengchow College, cannot be too highly commended. The English Preface states that it is an abridged edition of the author's larger work 天文揭要, the purely mathematical portions *Elementary Astronomy* being omitted, and the work then being adapted for use in the ordinary Mission High School. This purpose has been admirably carried out, and after glancing through the book, we can say without hesitation that it is best book of its kind that has yet been produced.

The arrangement is excellent, the paragraphing of each topic taken up aiding the student to obtain clearer conceptions, and acting as pegs upon which he can hang his knowledge. The book also is better illustrated than was formerly the case with text books in Chinese. Above all we must praise the style. It is simple and lucid. Everything of the nature of flowery expression is avoided, and we have a straightforward and exact statement of facts, such as should characterize every scientific treatise.

* Elementary Astronomy 天文初階, Presbyterian Mission Press. Price 50 cents.

Nobody but one who has spent many hard hours of work in instructing Chinese youths could have prepared such a book as this, for throughout the whole of it we see the marked results of experience gained in class work. None but those who have attempted the task know the labor involved in preparing a text book in Chinese, and when a successful achievement is accomplished, the debt owed to the author by all engaged in teaching is very great. The pity of it all is, that the work of translation into Chinese is so laborious that the books produced in a year are only few in number. The difficulty in the way of translation leads some of us to think that for the present a large part of the scientific education in China must be given to students through the medium of English, but still this does not need make it the less necessary to have elementary books in the Chinese language for those schools where it is impossible to give an English education.

We would suggest that in future editions, the author might add a glossary at the end of the book, giving the English translation of the astronomical terms, stars, planets, constellations, etc., as this would render the book more useful to the teacher and to the Chinese student who has gained some of his scientific knowledge in English.

A list of questions might also be appended for the guidance of Chinese teachers using the book in class work. Experience proves that very few Chinese know how to ask questions, and accordingly they are generally content to start the student on a paragraph and allow him to give the substance of it, without cross-examining him to see whether he has thoroughly digested what he is reciting.

The star maps at the end of the book, reduced from Proctor's Star Atlas, by Rev. H. A. Randle, M.D., add very considerably to the usefulness of the book.

We sincerely wish that Mr. Hayes will find the time, in his busy life, to prepare a complete set of elementary text-books on the sciences corresponding to the one just put forth.

F. L. H. P.

In the Annual Report of Dr. G. B. Smyth, President of the *Anglo-Chinese College, Foochow*, we notice the following interesting item.

"The total number of students in the first term of this year 276, and the number this term is 265. For several reasons the attendance during the last term is always less than during the first. The enrollment this year is the highest in the history of the College, although at the beginning of the year we could accept only 70 out of over 110 candidates. Within the last two years we have refused over 170 students. With sufficient accommodation, we could easily have an attendance of over 400,

but even as it is we have a larger number of students than any other Christian College in China.

Very few students have left during the year to take up positions, and this was not because there were no positions, but because most of the students present now desire, if possible, to complete the course. In the early years many left to take the first positions offered them. The diploma of the College was not considered of much value then, but several of those students have since expressed sincere regret at having left so early. This diploma is now regarded as a certificate of considerable value, and from present indications I feel warranted in saying that in the future the number of those who complete the course will notably increase. It is to be hoped that this will be so for the sake of the young men themselves, their College, their church, and their country.

The great majority of the students are hard workers, and with very few exceptions their conduct during the year has been very satisfactory."

The "Eastern Star" is the name of the organ of the Christian Institute which has been opened in Shanghai by Rev. W. P. Bentley.

"Eastern Star." The Institute is "an endeavor to combine the religious, the educational, the literary, and the social, with a view to help the Chinese onward in everything that is for their good." The plan is similar in many respects to the new "institutional churches" of the home-lands, and ought to be a successful undertaking in the large city of Shanghai. The progress of the Institute will be watched with interest by a large circle of friends.

The Annual catalogue of the North China College, Tungchow, **Dr. Sheffield's** contains the Annual Report for 1898 of the President, Dr. Sheffield, from which we take the following cheerful item.

"There is perhaps no pleasanter department of mission work than that of the Christian training of the young, and it is doubtful in the wide outlook if there are higher results attained in any other department. It is a happy thing that our mission is united in the realization that the careful selection and training of a body of young Christian workers is not a work outside of our evangelistic work, but rather one that directly and powerfully contributes to the enlargement and efficiency of the work. In behalf of the teachers, I may say that we are daily rewarded for our labors by the manifold proofs of the love of the pupils, and desire to profit by their instructions, and we are further gladdened in our work by the many proofs from our associate missionaries, and from the parents and friends of the pupils, that what we are striving to accomplish lies in the line of their own highest hopes for the pupils, and through them for the Christian Church of China."

The Readers of the Indian Vernacular Series have been so generally used throughout China, in teaching the rudiments of the **English Readers.** English Language, that it will be of interest to know that they have been brought out in a new edition by the Commercial Press, 41 Peking Road, Shanghai. This

edition has the English text translated into Chinese, so that students are able to follow the meaning of what they read more easily than if they had only the English text before them. For teachers who do not speak Chinese these books would be especially valuable and helpful, and for those who allow pupils to write the meaning of the words on the pages of their book, these translations would be a good substitute. The price at which they are published is very reasonable: Primer 15 cents, First Reader 25 cents, Second Reader 35 cents, and Third Reader 50 cents.

Educational Association of China.

MEETING OF EXECUTIVE COMMITTEE.

The Committee met at McTyeire Home, Tuesday, January 24th, at 7:30 p.m., Present Rev. J. C. Ferguson, Chairman, Rev. Paul Kranz, Miss L. A. Haygood, and Rev. J. A. Silsby, Secretary. The meeting was opened with prayer by Miss Haygood, and the minutes of previous meeting approved. The General Editor reported that since the last meeting the following work had been ordered:—

- 1,000 copies of Parker's Trigonometry.
- 1,000 " Hayes' Astronomy.
- 1,000 " " Acoustics.
- 150 " " Hand-book on Birds.
- 500 " " " Botany.
- 500 " " " Electricity.
- 150 " " " Mammals.
- 500 " " " Mineralogy.
- 1,000 " " " Light.
- 1,000 " Parker's Zoology.
- 500 " Sheffield's Universal History.
- 300 " Corbett's Church History.
- 200 " Graves' Topography of Palestine.
- 500 " Muirhead's Gateways of Knowledge.
- 300 " Yen's Mental Philosophy.
- 1,000 " Martin's Political Economy.
- 1,000 " Martin's International Law.
- 1,000 copies of 12mo. photo-lithographic edition of Mateer's Arithmetic, Algebra and Geometry, Parker's Trigonometry and Analytical Geometry, Judson's Conic Sections, Hayes' Trigonometry Tables and Astronomy, in one t'ao. (Already completed.)
- 1,000 copies of 12mo. photo-lithographic edition, in one set (t'ao) of Pott's Physical Geography, Porter's Physics, Ferguson's Chemistry, Owen's Geology, Hayes' Astronomy, Light, Heat, and Sound, and Parker's Zoology. (Not yet completed.)

The report was approved. The Secretary read a letter from Rev. E. T. Williams, consenting to act in place of Dr. Fryer, but another engagement prevented his attendance at this meeting.

Mr. Bitton, Treasurer, who was prevented from attendance by another engagement, sent in a report, stating that the amount on hand at the close of December, 1898, was \$2,760.83.

The Secretary having received a letter from Dr. Fryer, stating that he would probably be unable to leave San Francisco in time for the Triennial Meeting, but expressing a deep interest in the Association, and offering to prepare a paper for the occasion, the Secretary was instructed to write to Dr. Fryer that the Committee will be pleased to have a paper from him on any subject he may elect.

Miss Haygood was requested to act, with others whom she may select, as a Committee on reception and entertainment for the Triennial Meeting, to be held May 17th-20th.

Mr. Bitton was requested to act as a committee to secure reduced rates on steamers, etc., to members attending the Triennial Meeting.

Messrs. Ferguson and Silsby were appointed to arrange for a place of meeting and have charge of the general arrangements, completing and circulating the programme, a partial report of which had been submitted for the Committee's consideration.

The Committee then adjourned.

Correspondence.

CHRISTIANITY AND CONFUCIANISM.

To the Editor of

"THE CHINESE RECORDER."

DEAR SIR: The question that often reappears in your periodical, as well as in the thinking of every thoughtful missionary, as to the relation of Christianity to Confucianism, is too large for any one to hope to say the final word, but perhaps almost any one may contribute some helpful suggestion.

Jesus said of the O. T. religion that he had come to fulfil it. Yet the leading representatives of that religion in his day He called hypocrites and blind leaders of the blind. And among the common people how few there were, after centuries of O. T. discipline, whose

hearts presented good soil to the seed which Jesus sowed. Tested by the new, the old was but an exhausted and weak wine skin, but still Jesus did not antagonise the old but made himself its fulfiller.

Now whether we look at the Confucianist of to-day or at the system as found in the books, there is abundance of defect and wrong. But has not Confucianism had for its central thought this, that the righteous man and he alone is acceptable to Heaven? Was not Confucius a man who hungered and thirsted after righteousness? That he was, and that Confucianism was, on the whole, an expression of this seeking, is, it seems to me, firmly believed by the most of our Chinese converts and probably by a growing number of their foreign leaders.

As to foundations. Every one who believes that Jesus was *the* son of God, wants to see Him exalted above all other men. Neither do we wish to think of Christianity as resting upon other foundations than its own. But what is Christianity, and who is the Christ? Is he a man who began to be 19 centuries ago? "Before Abraham was, I am," "All things were made by Him," "He was the true light which lighteth every man."

If this conception is true, it would seem that the foundations of Christianity go back to light wherever manifested, whether in Confucius or in Moses or in Abraham. Are not light and truth always of God? And should not the assertion of Jesus that he was the light and the truth lead us to identify him with all light and truth before the Advent as well as after his coming in the flesh?

We are coming, through the evolution idea, not to the discovery, but to a fresh realization of the fact that God has not been working at cross purposes with Himself; that, spite of decay and death in the extremities of its branches, the great plant of human thought, like nature itself, has ever been toward the light: that

"God works in all things; all obey His first propulsion from the night."

It is increasingly difficult to believe that the strength of the great religious systems of the world has been in their error rather than in their truth. If this is true of any, and wherever it is true, there Jesus comes to destroy. Wherever it is not true, there He comes to fulfil.

H. P. PERKINS.

THE WORD FOR LORD IN
THE SCRIPTURES.

To the Editor of

"THE CHINESE RECORDER."

DEAR SIR: A letter signed G. Parker in the *Recorder* for February

touches the question of how the Sacred Name, generally represented by 'the Lord' in the Authorised and Revised Versions, should be treated in translations of the Bible into Chinese, suggesting apparently that it would be well to make the Old and New Testaments agree, in this respect, by using in each place some equivalent for the supposed sound of the original Hebrew word.

I say 'in this respect,' for Mr. Parker will hardly propose, though his words might imply so much, to adjust all discrepancies whatsoever between the Old and New Testaments for the benefit of enquirers.

Before speaking, as Mr. Parker does, of the substitute Adonai or Kurios as 'superstitious' and an 'error,' it might be well to consider a little and see whom the words may affect. For the custom, at least as old as the Septuagint—i.e. more than 200 years B.C. (I do not know how much older)—of using such a substitute would seem to have been approved by our Lord Himself, followed, as it is, by the New Testament writers even when recording His words. The Lord censured mistaken ideas about the Sabbath day, tithes, &c., and His apostles did likewise, but not a hint is given that He or they held it 'superstitious' or an 'error' to abstain from pronouncing the mysterious Name.

If therefore the discrepancies between the Testaments in this matter are to be adjusted in translations, it would seem most in accord with reason to follow our English versions, and adjust the Old Testament to the New. Of course in such translations as that of the New Testament into Hebrew by Delitzsch, wherein the Sacred Name appears in the same form as it does in the Hebrew Old Testament, there is a reason for the adjustment which would not apply to a translation into Chinese.

Those who are interested in the question, and have not yet done so, may do well to read a pamphlet called "The use of the word JEHOVAH examined," by the Rev. A. F. King, who seems to us to bring forward very strong arguments in favour of adopting a plan in translations into Chinese somewhat analogous to that of our Authorised and Revised versions.

H. M.

R. V. AND A. V. TEXTS OF THE BIBLE.

To the Editor of

"THE CHINESE RECORDER."

DEAR SIR: Neither a conglomerate stratum nor a patchwork quilt are very symmetrical in structure.

A conglomerate and patchwork text is bound to create distrust, being founded on the individual opinion of the compiler.

Dr. Hort says "A text formed by taking *B* as the sole authority, except where it contains selfbetraying errors, would be incomparably nearer the true text of the Auto-graphs than a text formed in like manner from any other single document." Again, "there is no possible ultimate criterion except internal evidence."

Lightfoot before and Rendel Harris since concur as to "the incomparable excellence of *B*."

Harris found no Latinising influence in *B* alone of all Ms. Hellier examined the titles of Christ in Paul's epistles and found *B* faultless—that is, untampered with. I found the pronouns of Colossians correct in *B* alone—that is, the structure of the composition could alone be perceived with the text of *B*.

Every substitute for *B* in the text of Colossians found in Westcott and Hort, Tregelles and Tischendorf, mars their work. 17, \aleph and *c*, are each very faulty and their altered readings are evidently glosses and misinterpretations.

What an improvement we find in Mt. vi. 1 in *B*.

General *Righteousness*:

Particulars: 1 Almsgiving, v. 2.

2 Fasting, v. 5.

3 Prayer, v. 16.

Ch. v. 20. Unless your *Righteousness* shall exceed that of the scribes and Pharisees ye shall in no case enter into the *Kingdom of heaven*.

Ch. vi. 33. Seek ye first the *Righteousness* qualifying for (K D) the *kingdom* and afterwards all these other things.

Until the readings of *B* in the Sermon on the Mount are given, the discourse is not congruous.

I intend to restore the *B* readings in the copies used at my station for exposition, very rarely allowing a marginal reading from another Ms. e. g.: In Mark i. 1, I bracket ['Son of God'] as spurious on the authority of \aleph . A better interpolation would have been [Servant of God].

Romans iii. 25 ['through the faith,] on the authority of *A*. The ellipsis is 'a mercy seat [sprinkled] with His blood.'

26. [of Jesus] on the authority of *G*—an impossible addition to $\epsilon\kappa \mu\iota\sigma\tau\epsilon\omega\varsigma$.

B and internal evidence will doubtless in the end silence predilections, preferences and prejudices.

It is absolutely necessary to recover the true text if our expositions are to be depended on.

GEORGE PARKER.

Statistics of Protestant Missionary Societies in China for 1898.

FROM THE MISSIONARY REVIEW OF THE WORLD.

NAME OF SOCIETY.	Year of Entrance.	Ordained Missionaries.	Lay Missionaries.	Missionaries' Wives.	Unmarried Women.	Number of these who are Male Physicians.	Number of these who are Female Physicians.	Total Foreign Workers.	Native Laborers of Both Sexes.	Number of Stations.	Out Stations.	Communicants.	Number of Day Schools.	Number of Pupils.	Higher Educational Institutions.	Number of Students.
1 American Board.....	1830	36	11	42	23	12	4	112	329	15	116	3740	122	2276	19	686
2 American Baptist Missionary Union...	1834	24	7	32	15	5	1	78	135	14	77	2238	34	573	1	8
3 Protestant Episcopal Board.....	1835	14	3	10	4	3	.....	31	97	5	45	1134	54	1239	1	337
4 Presbyterian Board (North).....	1838	58	18	68	40	16	9	184	527	19	304	8317	201	2490	11	685
5 Reformed Church in America.....	1842	5	.....	5	4	8	.....	17	45	3	38	1304	15	264	8	265
6 Methodist Episcopal Church (North)	1847	41	9	48	54	12	12	152	695	15	180	20326	474	6623	22	1206
7 Seventh-Day Baptist.....	1847	1	.....	1	2	.....	1	4	5	1	.....	55	2	58	2	32
8 Southern Baptist Convention.....	1847	15	.....	15	10	2	.....	40	43	10	50	1499	31	816	.....	.....
9 Methodist Episcopal Church (South)...	1848	13	1	12	18	2	2	44	62	6	18	751	58	1310	6	552
10 Presbyterian Church (South).....	1867	21	8	23	14	6	2	66	53	11	6	370	18	300	1	.....
11 Woman's Union Missionary Society..	1869	.....	.....	.....	18	.....	5	18	13	2	4	.....	6	.....	.....	.....
12 Presbyterian Church, Canada.....	1871	9	2	5	2	2	1	18	87	4	.....	9	.....	.....	.....	.....
13 American Bible Society.....	1876	1	5	.....	.....	.....	.....	6	.....	.....	.....	.....	.....	.....	.....	.....
14 Foreign Christian Missionary Society.	1886	9	2	10	3	1	2	24	8	5	.....	204	7	113	2	48
15 Christian and Missionary Alliance.....	1888	5	53	28	35	1	.....	121	.....	34	1	.....	4	.....	.....	.....
16 United Brethren in Christ.....	1889	3	3	1	3	1	2	10	18	1	1	19	.....	.....	.....	.....
17 Swedish-American Mission.....	1890	3	.....	2	6	.....	.....	5	.....	1	.....	1	.....	.....	.....	.....
18 American Friends' Board.....	1891	1	.....	.....	.....	.....	2	6	7	1	2	50	6	100	.....	.....
19 Methodist Episcopal Church, Canada..	1891	6	.....	.....	.....	3	.....	6	.....	2	.....	10	.....	.....	.....	.....
20 Gospel Baptist Mission.....	1892	8	.....	3	1	.....	.....	12	.....	3	.....	.....	.....	.....	.....	.....
21 Y. M. C. A. in Foreign Lands.....	1895	.....	3	3	.....	.....	.....	6	.....	1	.....	.....	.....	.....	.....	.....
22 Reformed Presbyterians.....	1896	2	.....	2	2	.....	.....	4	.....	1	.....	.....	.....	.....	.....	.....
23 Cumberland Presbyterians.....	1897	1	1	1	.....	1	.....	3	.....	1	.....	.....	.....	.....	.....	.....
Totals of American Societies.....		276	128	310	256	68	43	967	2124	155	849	40027	1032	16310	74	3819

24 London Missionary Society.....	1807	45	3	36	24	12	3	108	291	16	140	7097	117	2530	.....
25 British and Foreign Bible Society.....	1838	4	11	12	6	.....	.....	27	270	10	.....	.....	.....	.....	.....
26 Female Education Society.....	1837	.....	.....	.....	.....	.....	.....	6	16	2	8	.....	17	400	.....
27 Church Missionary Society.....	1845	40	23	43	60	12	.....	166	510	26	8	4911	250	3823	6 63
28 English Presbyterians.....	1847	12	6	12	18	7	.....	48	112	7	122	3790	1	174	5 44
29 Wesleyan Missionary Society||.....	1852	.....	13	.....	.....	3	1	*30	129	18	37	.....	31	896	4
30 Baptist Missionary Society.....	1859	26	7	18	7	1	.....	51	188	6	287	4088	.....	1128	.....
31 Methodist New Connection.....	1860	7	7	7	.....	2	.....	14	92	6	94	2125	37	489	2 41
32 Scotch United Presbyterian.....	1862	10	4	12	10	5	4	36	158	4	63	5183	55	652	.....
33 Scotch Bible Society.....	1863	1	8	7	.....	.....	.....	16	170	6	.....	.....	.....	.....	.....
34 Society for Propagation of the Gospel	1863	8	4	.....	5	.....	1	17	.....	6	.....	400	14	.....	.....
35 Methodist Free Church†.....	1864	4	2	3	3	2	.....	9	63	2	49	996	5	77	1 18
36 Irish Presbyterians.....	1867	8	4	7	4	4	1	23	105	7	49	911	11	127	.....
37 Church of Scotland.....	1878	2	1	3	3	1	.....	9	12	1	3	110	3	150	.....
38 Zenana Missionary Society.....	1884	.....	.....	37	.....	.....	1	37	25	11	.....	.....	2	.....	.....
39 Bible Christians†.....	1885	7	.....	4	3	1	.....	14	4	3	3	28	2	70	.....
40 Friends' F. M. Association.....	1886	.....	6	5	3	.....	.....	14	7	2	3	5	2	162	.....
Totals of British Societies.....		174	85	166	183	50	12	625	2159	133	866	29644	547	10678	18 165
41 Basel Missionary Society.....	1847	21	2	13	.....	1	.....	36	127	13	49	3000	47	1121	2 55
42 Rhenish Missionary Society.....	1847	9	2	6	2	2	.....	19	10	5	8	375	4	66	2 8
43 Berlin Woman's China Society§.....	1856	.....	1	1	4	.....	.....	6	.....	1	.....	.....	.....	.....	.....
44 Berlin Missionary Society†.....	1882	4	2	.....	.....	.....	.....	6	50	5	29	479	18	270	5 81
45 Gen. Evangelical Prot. Miss. Assoc.†	1885	3	.....	.....	.....	.....	.....	3	.....	1	.....	.....	.....	.....	.....
46 Swedish Mission†.....	1887	1	8	6	14	2	.....	29	14	4	.....	60	4	.....	.....
47 Congregational Church of Sweden†.....	1890	8	.....	1	4	.....	.....	13	.....	2	.....	9	3	82	.....
48 German China Alliance†.....	1891	.....	9	2	5	.....	.....	16	4	6	3	45	.....	.....	.....
49 Norwegian Lutheran.....	1891	1	4	1	2	.....	.....	8	.....	3	2	25	3	.....	.....
50 Danish Missionary Society.....	1892	5	.....	2	2	.....	.....	9	.....	3	.....	4	.....	.....	.....
Totals of Continental Societies.....		52	28	32	33	5	.....	145	205	43	91	3997	79	1539	9 144
51 China Inland Mission.....	1865	30	296	176	274	16	1	776	605	149	169	7147	114	1589	3 137
52 Chinese Blind Missions.....	1887	1	.....	1	.....	.....	.....	2	.....	1	.....	.....	.....	.....	1 20
53 Diffusion of Christian Knowledge.....	1887	1	.....	1	.....	.....	.....	2	.....	1	.....	.....	.....	.....	.....
54 International Institute.....	1897	1	1	1	.....	.....	.....	3	.....	1	.....	.....	.....	.....	.....
Totals of International Societies.....		33	297	179	274	16	1	783	605	152	169	7147	114	1589	4 157
Net Totals of all Societies.....		527	519	675	724	136	56	2461	5071	470	1969	80682	1766	30046	105 4285

* Totals correct, though not fully explained. † These societies associated with China Inland Mission. ‡ Statistics from "China Mission Handbook," 1898. § Dean Vahl's "Missions to the Heathen," 1897. || Society's report for 1896; it includes statistics of missionaries only of the Central China Lay Mission and of the Joyful News Mission.

Our Book Table.

REVIEW.

Commentary on Joshua, Judges, Ruth, and the Books of Samuel, Kings, and Chronicles. By Rev. Arthur Moule.

This brief exposition is translated from a home commentary. The style is good and the work will prove to be most useful at the present time. The ideas are expressed smoothly and satisfactorily. The work is contained in 119 leaves of a large octavo size, and is to be sold for eighty cents or a dollar. In the preface to Ruth, Samuel is stated to be the probable author of that book. It would be written some centuries after the events recorded. Reference is made to the genealogy of our Lord in Matthew's gospel, to fix the chronology. The Book of Ruth has special importance, it is said, because Boaz, whose marriage is here narrated, was destined to be the ancestor of David, but some names of persons in the succession between Obed and Jesse are omitted. The heathen Ruth became a mother in the Messianic line. This shows that others in later times, once heathen, may hope to share, by faith in the Redeemer, in all the blessings of the covenant, because Jesus has said: "Other sheep I have which are not of this fold." This comment is prepared, happily, with the assistance of a competent writer and it may be reasonably hoped will command a good sale and not be any burden on the funds of the Chinese Tract Society. A favourable word from a missionary may help the sale among the Chinese with whom he may be acquainted. The Chinese writer's name might be mentioned as co-translator.

J. EDKINS.

BARBER'S LIFE OF DAVID HILL.

David Hill, Missionary and Saint. By Rev. W. T. A. Barber, B. D. (Chas. Kelly, London. On sale at the Presbyterian Mission Press, Price \$2.00).

If any man in China ever deserved a biography, that man was David

Hill; and if any man were qualified to write such a biography, that man is the genial friend of David Hill, and the successor of his other venerated friend, Dr. W. F. Moulton of the Leys School, Cambridge.

Residents in China used to remark that, while they did not believe much in missionaries as a class, there was one missionary in whom they all believed. And now we make bold to say that though the generality of mankind may not find much fascination in biographies as a rule, we have before us a biography of that missionary which will be full of interest to many different classes of readers.

The two obvious reasons why biographies are not popular are, either undetailed adulation, from which Wen Wang and Wu Wang of old have suffered in the Book of Odes, and perhaps Paul the apostle in many a modern pulpit, or else a bewildering amount of unsorted detail, as in the national records of the two Chinese worthies aforesaid, or in some dry-as-dust Miscellanea from which young folks used to be expected to study the character of the saint just mentioned. In the former case, the average human being is tempted to wish that the hero had been a trifle less ideal; and in the latter case, he cannot see the wood for the trees.

Needless to say, Mr. Barber has avoided both these extremes, and presents us with a comely volume in which the adulatory element is absent, and in which the mass of detail is worked up into a vivid portrait of his hero, with a well painted panorama of Chinese scenes for the background. On the latter point it may be said that quite apart from personal details of David Hill, the volume is crammed with such information concerning China as will make the book valuable to all who seek vivid and ac-

curate information concerning this land and its customs.

At first, the scenery is English, and the opening paragraph is an etching of the ancient city of York, an etching in which every line tells, an etching to be framed and hung up in the chambers of the memory. David Hill's ancestry occupies the next five pages, which contain an amount of material such as less skilful writers would have expanded into a chapter or two.

The writer modestly hides himself behind his subject throughout, and yet reveals himself between the lines as one well versed in the art of condensation, as a busy man writing in snatches of time, and also as a Methodist. And in these three facts, we recognize a kinship between him and his hero, and from these characteristics and many others, we are able to see his qualifications for his task of love.

He has been a resident where David Hill resided, and in heart is a missionary still; and only thus could he have fulfilled his task with those delicate touches of truth which we find everywhere. A celebrated photographer in England, who has raised camera-portraiture to a fine art, declares that he will not attempt a portrait unless he has had dinner with his subject. Some amount of *companionship* is necessary, some nearer acquaintance with characteristic moods and attitudes, is essential to all portrait painters. The character-drawer must have had some relation to his subject, and the nearer that relation—provided he has the eye of the true painter—the more important his opportunities.

Mr. Barber is a Methodist, but nowhere assumes that his particular home is the home of everybody else, nor that it is necessarily a Holy of Holies containing nothing but earth's gold and Heaven's glory. On the contrary he speaks of "dead levels of dullness, and swamps of

cant and meaningless phrases" as descriptive of some few degenerate Methodist class-meetings. And if any one be so misguided as to imagine that such elements as swamps of cant are primary essentials of a missionary biography, he will be wofully disappointed in the present work. Here is no slobbery volume, readable in the sense that a sleeping draught is drinkable, but a robust bit of literature, which will be decidedly fascinating to all except those who can only read novels and newspapers.

In the prefatory note, the author warns his readers that his portrait-ure is incomplete. But who could draw a fully adequate portrait of David Hill in the many-sided characteristics which were so many facets of his life-purpose? If the literary portrayal be incomplete, it is so in the sense in which the life-like Woodbury-type frontispiece is incomplete. And in that portrait, the camera has painted a whole biography within the space of a few inches, a portrait of a soul in yearning by reason of the woes of poverty-stricken heathendom, and also by reason of the Ideal with whom David Hill was ever contrasting himself—the Man of Sorrows, the Altruist Divine.

That such a biography should be sorrow-marked is inevitable, yet, happily for the general reader, Mr. Barber's book, unlike the frontispiece photograph, is full of light and colour. And only thus could it be at all worthy of its subject, who, in the genial moments when he was drawn out by intercourse with one of his more valued friends, whether of his national or his adopted homeland, could be merry with the merriest, in a gaiety which shone out all the more as being a sun-lit ripple on the surface of profoundest depths of character and conviction. The man who thus suggests to the camera that he could never smile, could and did on occasion laugh and

smile as though he had never known sorrow's nearer companionship.

No summary of the seventeen chapters shall be attempted here, but the titles may be given as hinting at the variety and quality of their contents. They are as follows:—A York Boy; College Life and Ordination; First Impressions of China; Acclimatisation; Wuchang; Country Life; Some Dissolving Views of Chinese Life; Charity, Perplexity, and Conference; Meditations; Famine Work; After the Fire the Still Small Voice; England Once More; New Schemes and Developments; Honours and Responsibilities; Sorrows and work; Made Perfect: Last Glimpses.

The style throughout is picturesque; selected letters of David Hill are made to tell their own tale; various intimate friends add their reminiscences, and the author, with many a graphic touch, works up the whole into a well-balanced unity. In his own part of the book, the author hesitates not to give us a comparative estimate of the generally accepted ideal, and David Hill's personal ideal of life and work, and in doing so he brings to bear upon the subject a mind well in touch with normal Christianity, and a judgment moulded in the school of sanctified common-sense.

Whether our missionary hero might have lived a less wearing life, and still have attained the nearness to the Supreme ideal which he exhibited, whether his repudiation of selfishness might have been as complete in the absence of that self-criticism which was so characteristic, this is not the place to decide. There has only been one fully perfect Christian—the Christ Himself; but no one can take up the biography of David Hill without some added acquaintance with Him who is not only the True

Vine, but the True Missionary, the True Saint, the True Paul of old time, and the True David Hill of modern days—being the true Type of which these all in their measure show forth certain characteristics.

Says Dr. Muirhead, "The book is well written, and no doubt will give a sufficient idea of our friend to the general reader." And to the reader who wants to know more of David Hill's Lord, we would say, Get it and read it, and when you have read it through twice, hand it to some else, who will do likewise.

W. A. C.

Report of the T'ien Tsu Hui (天足會) for 1898. Printed at the Presbyterian Mission Press.

The Secretary of this Society, Mrs. M. S. Bondfield, says:—The work of the T'ien Tsu Hui has been prosecuted with vigour during the year now ended, and success has rewarded the efforts of workers in all parts of the Empire; in some places this success is more marked than in others, but from North, South, East and West come reports of progress, and nearly all our correspondents tell of a growing feeling against binding and look forward with hope to its total abolition.

Literature in large quantities has been printed, and distributed from Shanghai to many other places; while Hankow, Tientsin and Chungking have also printed and sent out many thousands of books and tracts. The issues from Shanghai during 1898 are as follows:—

The Hunan Poem, with Chang Chih-tung's Preface	22,000	copies.
H. E. Chang Chih-tung's Exhortation, as large red posters	2,500	"
The Sui-fu Appeal, on white paper	5,900	"
The Sui-fu Appeal, as red posters	1,300	"
The Sui-fu Appeal, in book form	650	"

Sheet Tracts, various kinds 22,150 copies.				
Pledge Cards and Various				
Tracts	...	...	6,000	"
Total ...	...	...	60,500	"

This literature has been sent to Hangchow, Ningpo, Chinkiang, Nanking, Wuhu, Tientsin, Paoting Fu, Peking, Amoy, Foochow, Formosa, Canton, Huanghien, Ingeheo Fu, Changte Fu, Swatow, Hainan, Huchow, Hongkong, Taichow Fu, Kinwha and Soochow, as well as to many outlying districts of Shanghai; some papers have also been distributed at the meetings held at the mills and native churches in this, Shanghai, neighbourhood.

Reports from Hankow, Chungking, Tientsin, Hangchow, Huchow, Hainan, Kinwha, Ningpo, Chinkiang, and other places, show an increasing interest in this laudable enterprise of reforming the cruel fashion of crushing the natural feet of Chinese girls. The natives are awakening to the folly of the custom and it is a favourable sign that Chinese who are not Christians have become interested in the work of the Society.

Further aid is solicited. "All ladies willing to help forward the object of the Society in one or other of these ways are requested to send their names to one of the Shanghai Secretaries to be enrolled as Associates. It is hoped that in all the outports Local Committees may shortly be formed, and that in this way all foreign women residing in China may be found united in doing what they can to save little girls from the torture of a custom that has nothing to recommend it except that it is *The Custom*! The co-operation of Chinese ladies will be still more gladly welcomed.

Our aim is obviously a Christian one; at the same time we invite the help and sympathy of all those who are moved by considerations ethical, medical, or economic, or simply by pity for millions of little girls

now forced to suffer, and helpless to resist; quite as much as of those who feel themselves called to combat this monstrous evil by that watchword of Christian Socialism: "If one member suffer, all the members suffer with it."

S. I. W.

Eleventh Annual Report of the Society for the Diffusion of Christian and General Knowledge among the Chinese. For the year ending 31st October, 1898. Price 50 cts. or 3 for \$1.00.

This is a well printed pamphlet of 53 pages and is very interesting reading. It gives the best account of the *coup d'état* and its antecedent history that we have seen yet, also a list of the chief reformers. Among other interesting items, we find that Li Hung-chang was asked by the reformers to memorialize the Emperor to make the "Review of The Times" newspaper the organ of the Government, that the Emperor sent for books published by the Society, and that several reformers were seeking the Christian religion.

"Here in China," the Report says, "intelligent Confucianists always enquire what effect Christianity has on the welfare of nations as such, and the Christian Missionary is bound to answer the question. It is a part of the 'Glad tidings of great joy' that pure Christianity, as a matter of fact, *has lifted up every nation* that has thoroughly adopted it. This aspect of Christianity has been strongly laid hold of by some of the Reformers of China; hence they advocated friendly alliance with Christian nations and the adoption of Christian institutions as the only means of saving their nation. It is this Christian atmosphere that has made the late Reformation in China a matter of sincere thanks-giving to God and of deep interest to all Christians."

Jerusalem the Holy. A Brief History of Ancient Jerusalem; with an Account of the Modern City and its Conditions, Political, Religious, and Social. By Edwin Sherman Wallace, Late United States Consul for Palestine. With Fifteen Illustrations from Photographs, and Four Maps. Pp 359, \$1.50. Fleming H. Revell Co., New York, Chicago, Toronto.

There are nineteen chapters in this work, which begins with an historical survey of what is known about ancient Jerusalem, coming in the fifth chapter to what is somewhat infelicitously styled "The New Jerusalem." Separate chapters are devoted to The Walls and Gates; The Hills Round About; The Valleys; The Temple Hill; Church of the Holy Sepulchre; The New Calvary; Some Places of Special Interest; Excavations in Jerusalem; Climate and Health; Passion Week and Easter; The Jews; Christians in Jerusalem; The Moslems; and the Future of Jerusalem. The author resided for five years in the city of which he writes, and has made a study of the literature appertaining thereto. He writes in a reverent spirit, and with judicious regard to what matters are of special importance, and what of only transient interest. There is no eloquence and no attempt at fine writing, but such a straightforward, business-like account of the present conditions as an officer of probity and intelligence would be likely to render in an authoritative report. Few readers, unless they chance to be exceptionally well read in the recent literature of this subject, can go through Mr. Wallace's contribution thereto, without gaining greater vividness for their impressions. Such a book ought to be put into Sunday School Libraries to correct the wrong impressions which both scholars and teachers unconsciously imbibe. Even during the brief interval which has elapsed since the book was written, the situation in Palestine appears

to have been materially modified by the recent order of the Sultan forbidding foreign Jews to land, or to hold property there. The visit of the German Emperor may yet have important bearings upon the Holy Land.

Dawn on the hills of T'ang, Or Missions in China. By Rev. Harlan P. Beach, formerly Missionary in China; Member of the American Oriental Society; Educational Secretary of the Student Volunteer Movement for Foreign Missions. New York, Student Volunteer Movement for Foreign Missions. 1898. Pp. 181.

This is the work of a thorough scholar, who is ambitious to make the next generation of missionaries a great advance upon their predecessors. It consists of many correlated parts, the first being an adequate but not too extended Bibliography, followed by a Key to the Pronunciation of Chinese Words. Then follows the substance of the volume under the eight heads of The World of The Chinese; China's Inheritance from the Past; "The Real Chinaman;" Religions of the Chinese; Preparations and Beginnings; The Protestant Occupation of China; The Missionaries at Work; and The Dawn. Appendices follow with Provincial Divisions, Prominent Events of the Historic Dynasties, and a Scheme for Studying Denominational Work in China. The latter is a unique and an invaluable feature as furnishing a way to crystallize the impression of all the rest. Two Mission Societies with wise foresight (the Methodist Church, South, and the Protestant Episcopal, each of the U. S.) have arranged for classes using this work as a text book, and supplementing it either by an additional chapter in an edition of their own, or by a special pamphlet. We could wish that every missionary who may chance to see this mention of Mr. Beach's most helpful compilation would

make some effort to get it introduced among the young people of his own denomination, for if this were effectively done, the result could not be other than a harvest of good.

The missionary map at the end is affirmed to be more nearly complete than any hitherto published of the Empire, and an Index renders it easy to find any place at present occupied by missionaries. The little book, which it takes but an hour to run through, is the product of a process of distillation similar to that in the author's "Cross in the Land of the Trident," which does a like service for India. The amount of toil involved is literally incomputable. Mr. Beach has done his work with characteristic thoroughness. His authorities are the most recent and the most trustworthy. It is well for the Student Volunteer Movement that he has steadily refused loud calls to engage in denominational work for missions, for it is all but certain that he could nowhere else do so much good to the cause as a whole. When he was suddenly and most reluctantly compelled to abandon his own mission work about a decade ago, neither he nor his many friends had the smallest notion of the wider doors of usefulness to be opened to him in due time. Long may he be spared to his chosen field of labor!

A. H. S.

Chinese and English Second Reader.
Published by the Commercial Press,
No. U. 41, Peking Road, 1899. Price,
35 cents.

The Readers published by the Christian Literature Society of India have been used very extensively in teaching English to Chinese pupils. The Commercial Press is issuing reprints of these books, with a translation in conjunction with each lesson, the translation being in easy Wên-li. The Primer, First

Reader and Third Reader, are now followed by the Second Reader, which, in its present form, will be welcomed by many teachers and pupils who desire to save the time spent in tedious questions and explanations, that it may be devoted to more profitable drill in pronunciation and language exercises. The translation, on the whole, is well done, and the cheapness of the book will commend it to many who can not afford more expensive works.

J. A. S.

Chinese and English Vocabulary. Stent.
Revised by Rev. Donald MacGillivray. Presbyterian Mission Press,
Shanghai, 1898.

Stent has been a household word in North China for a score and more of years, and his Vocabulary has been much thumbed and worn by many aspirants after the knowledge of these cabalistic characters and upside-down sentences. It might be said of the book, as a general remark, that it was so good it was a pity it was not better. There were many slips in tone, and some faulty definitions. The choice of phrases was not always good, and was limited. Still the Vocabulary was much used, and had an important place on many a student's desk. The book seemed however to be getting somewhat out of date, and we thought its aeon might be coming to an end. Most fortunately a coming scholar in Madarin took it in hand and made a new book out of the old.

One notices, first of all, that Mr. MacGillivray has taken great pains to correct the tones, and has made the book in this respect almost an authority. The very few instances we have noticed where it fails of being as near to absolute correctness as is possible, are nearly all where a character has more than one tone, as for example in the first two pages, 阿哥 should be Roman-

ised a⁴ kē¹, 哀號 ai¹ hao², 哀甚 ai¹ shen⁴, 挨擠 ai¹ chi³. The other examples under 挨 should be read ai¹, except where 挨 means to *suffer*; as: to suffer hunger, abuse, a beating. 唉 in the examples given should be read ai¹. These two pages are, however, a very remarkable exception to the general correctness of the book in regard to tones. Looking on farther, we do not find any slip for nearly three pages, if we except 暗暗的, which would be more often read an⁴ an¹ ti¹, in accordance with the rule that when a character is repeated for emphasis, it is generally read the second time in the first tone. After pointing out these few errors, we wish to repeat that the book in respect to tones is almost a model of accuracy.

The Vocabulary is greatly enriched by the addition of a large

number of colloquial phrases drawn from various sources. The definitions, so far as we have noticed them, are models of clearness, brevity and precision. We congratulate ourselves on the resurrection of our old friend, with a new body, and to a new life. And we thank Mr. MacGillivray for the time and work he has given to it. We shall look for other important work from the same pen.

We have only to add that the book is so rich in illustrative examples of the use of characters, that, like Mateer's Lessons, it should be on the desk of every student of Chinese. Even the so-called Sino-logue will find treasure new as well as old here, and will enjoy this collection out of the vast treasure-house of the Chinese language.

CHAUNCEY GOODRICH.

Editorial Comment.

ONE of the gravest dangers which confronts the work of missions among the Chinese today is that of the Chinese seeking Christianity for gain, and especially for help in lawsuits, in which the Roman Catholics have already done so much harm, and in which the Protestants are not entirely without blame. A correspondent of the *North China Daily News*, of February 16th, from Ngaulufu, calls attention to this fact and says, "If reports be true, in many cases where tens and hundreds move towards the missionary and the church, there is some lawsuit, either real or prospective, at the bottom, and that is why they move towards Christianity." And then he adds, "In the present state of society the missionary will show his wisdom by refusing to lend his

name and influence in any way whatever to the lawsuits of native Christians and enquirers." And, personally, we have known a number of cases in which the influence of the foreign missionary, or the loan of his Chinese *card*, have been used to the great detriment of the cause, and sometimes, though unwittingly, in the interests of positive injustice. It is so difficult to get at the bottom of these petty disputes, and in some cases, too, of seeming persecution, that the greatest discretion is needed, and the greatest caution as well, lest, while thinking one is proceeding in the interests of justice and mercy, he be simply made the tool of selfishness and greed.

WE hope in our next issue to be able to say more about the

recent Chungking Conference. At present but few data are to hand. Bishop W. W. Cassels, of the C. I. M., and Rev. S. Lewis, of the American M. E. Mission, were the Chairmen, acting alternately. Some sixty to seventy were present, which speaks well considering the unsettled state of the country in western China. Rev. Mr. Inwood, from Keswick, was present and contributed much to the spiritual helpfulness of the meetings, giving addresses nearly every evening. Hudson Taylor was also present. The Conference lasted from Monday to Saturday inclusive, and the proceedings, when published, as we learn they are to be, will doubtless make another interesting contribution to missionary literature.

* * *

We are sorry to note the suspension of our neighbor, *The Korean Repository*. We trust, however, that it is only temporary, and that in the near future it may be resuscitated with new life and vigor. At the same time we are pleased to receive "*The Korean Repository*, weekly edition." Whether this is a case of Transmigration, or Parent and Child, or substitution, we are not told in the number before us. The future will doubtless decide.

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The issuing of the Conference Committee's Commentary on the New Testament, (or Annotated New Testament, as it has sometimes been called), is a matter of more than passing interest. The Committee has been laboring steadily and hard for a number of years, and the result of their labor is a work of 1304 pages, octavo, in three large

volumes, the whole being sold at \$1.00. This has been made possible through the enterprise of the Chinese Religious Tract Society, Shanghai, which has had an edition of 5,000 copies printed, thus securing the reduced prices of a large edition. There has been a constant and ever increasing demand for commentaries on the Scriptures, and there is no question about the desirability of the present work, and it is hoped that it will be followed in due time by a like work on the Old Testament.

* * *

On pages 144 and 145 we give the statistics for the China Missions as taken from the *Missionary Review of the World*, compiled by Rev. H. P. Beach, formerly of China. The figures are interesting as showing the regular advance in mission work during the past two decades. As these figures were probably taken from Annual Reports, most of which are already a year old, if we allow the regular ratio of increase we should have at present some ninety thousand communicants in our native Protestant churches. Mr. Beach thus summarises:—

"The missionaries are located at 335 main stations, whence they go forth to regular appointments at 1,969 out-stations, not to mention a far larger number of cities and villages irregularly visited. As a result of these efforts, 80,682 converts are found in Protestant churches, an average of one Christian to 4,824 of his fellow countrymen. At these stations are 1,766 day schools, with 30,046 pupils, and 105 institutions of higher grade, attended by 4,245 young men and

women. A native contingent of 5,071 faithful Chinese men and women aid the missionaries in their work. If these totals seem large, remember that China still has but one foreign worker to a parish of 158,362 souls, while if native assistants are added, each has an average of 51,071 unevangelized neighbors!

"Taking the years named above, with the exception of those preceding 1860, when the empire first became accessible to missionaries, and calculating the percentage of increase of the native church membership, we find that, from 1860 to 1877, the annual rate of increase was 69 per cent.; from 1877 to 1890 it was 14 per cent. a year, and from 1890 to 1898 it was 14.5 per cent. per annum. It may, therefore, be said that missionary effort, judging from the record of the past twenty-one years, is annually rewarded by an increment of 14 per cent. in its membership.

When the difficulties are remembered, this increase will be regarded most thankfully."

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It is with much pleasure we accede to the request to print Dr. G. John's appeal on behalf of the Central China Religious Tract Society (see page 124). This Society has done a magnificent work in the past, the members not only having had the needs of awakening the heathen before their anxious attention, but having also had a solicitous and wide awake regard for the needs of the native Church. It would be a grievous misfortune should the Society require to suspend operations. Now that the number of capable writers, and zealous and wise distributors is greater than ever before, it is a matter of anxious solicitude that the financial condition of the Society should be in such an unsatisfactory condition.

Books, etc., published in February, by the Presbyterian Mission Press.*

Handel's Messiah, in Chinese, for the S. D. K.

兩教辨正. Roman Catholics and Protestants, P. M. P.

天道正統. True View of Christianity, P. M. P.

Pilgrim's Progress, in Chinese, part II, for China Inland Mission.

闢邪歸正論 Rejecting the False and Embracing the True, Am. Bapt. Mission, Swatow.

五洲教務問答. Catechism, for Rev. T. Richard.

古史探源序. Childhood of the World, S. D. K.

Christian Endeavor Topics for 1899, in Chinese.

Exodus, Psalms and Daniel, in Mandarin, B. & F. B. S.

Wénli Bible, B. & F. B. S.

Three Character Classic, Shanghai colloquial, for M. E. M. S.

English Supplement of the *Intercollegian*, National Com. College Y. M. C. A.

Calendars: American Church Mission, American Presbyterian Mission, Shanghai and Hangchow.

Tentative Edition of Easy Wénli Acts and Romans (for the Bible Societies).

獨自禱文. Private Devotions, American Church Mission.

指南金針. Catechism, C. F. Hogg, (omitted from last month).

* See February Recorder, pp. 98 and 99.

Missionary News.

Sketch of Second Shantung Missionary Conference.

Held in Wei-hsien, Oct. 16-23, 1898.

This Second Shantung Missionary Conference has proved to be, like its predecessor held five years ago, a great success.

The missionaries attending numbered fifty-two, including such well known veterans as Dr. Ernest Faber and Dr. H. D. Porter, and was fairly representative of the workers and all varieties of mission work carried on in this province.

A feature of the Conference found to be most helpful and stimulating was the "hour of prayer" every morning during the week, with special services on the sabbath.

These were conducted by various members of the different missions represented, and subjects were assigned for each day in progressive and connected order.

Another feature which all felt to be most marked was the spirit of unity underlying all our diversities.

Distinctions of name, race and language were all laid aside. As Dr. Faber remarked, "you have made me forget that I am a German." This feeling of belonging to one family, the "household of faith," was most characteristic of the entire gathering.

It may seem invidious perhaps to call attention to some of the papers presented when all attained so high a standard of excellence.

Those papers, however, which excited most interest were these, taking them in the order of presentation, by

Mr. Jones, E. B. M., "On speediest and most efficient means of evangelizing the heathen."

Mr. Laughlin, A. P. M., on "Breaking new ground."

Dr. Porter, A. B. C. F. M., on "Federation."

The discussion of "Self-support," introduced by Mr. C. F. Hogg (unconnected).

Miss M. Porter, on "Women's Work."

The discussion of all the subjects was marked by a spirit of fairness and good temper, and no one could reasonably complain of want of time to discuss or disinclination to give reasonable attention to all that anyone had to say.

As regards "Federation," the discussion showed that the time is not yet ripe for any practical outcome as regards the Foreign missionary body, but it was decided to hold a conference of native Christians connected with the various missions at work in the province with a view to draw them more closely together.

This conference is to be held in Ch'ing-chow-fu in May next.

The discussion of "self-support," or the "Nevius system" as it is styled, elicited the fact that undue pressure in this line did not give the best results and that various modifications had been introduced which, while preserving and enforcing the ideal of self-support in its entirety, did not unduly press for a fulfillment of it at too early a date.

"Women's Work," introduced by Miss Porter, made a very favorable impression. The discussion on it, as was natural, was carried on for the most part by the ladies present. It showed very clearly how large and important a part of mission work the women's sphere has now become, how full it is of possibilities for the future, and with what earnestness and devotion the work is being carried on.

The "Question Box" filled a most important function in giving the best light available on subjects of very practical and pressing importance.

The Conference did not end in "mere talk." It adopted an appeal